

# PRASNO UPANISHAD



## **SHANTI MANTRA**

**Om bhadram karnebhih srunuyama devah I**

**Bhadram pasyemaksabhiryajatrah I**

**Sthirair angaistustuvagmsastanubhih I**

**Vyasema devahitam yadayuh I**

**Svasti na indro vrddhasravah I**

**Svasti nah pusa visvavedah I**

**Svasti nastarksyo aristanemih I**

**Svasti no brhaspatirdadhatu I**

**Om santih santih santih II**

*Om, O worshipful ones, may our ears hear what is good and auspicious! May we see what is auspicious! May we sing your praise, live our allotted span of life in perfect health and strength! May Indra (who is) extolled in the scriptures, Pushan, the all-knowing Trakshya, who saves from all harm, and Brihaspati who protects our spiritual lustre, vouchsafe prosperity in our study of the scriptures and the practice of the truths contained therein! Om peace, peace, peace!*

# Prasno Upanishad (67 Verses)

## Introduction

- Atharvana Veda
- Guru : Pipalada

- Elaboration on Mundak Brahmana portion.
- Prasno Upanishad Mantra portion crisp.
- Note on Mundak.
- Disciple stays one year and allowed to ask question.

## Chapter 1 (16 Verses)

- Kabandi
- Atma – Anatma Viveka
- Sthula Shariram
- How are creatures born?
- Prajapati created pair matter (Rayi) and energy (Prana)

## Chapter 2 (13 Verses)

- Bhargava
- Sukshma Shariram
- How many factors support living beings?
- What enlightens us?
- Who among them is greatest?

## Chapter 3 (12 Verses)

- “Kausalya”
- Sukshma shariram
- Son of Ashvalayana
- Where is this prana ego born?
- How does he dwell by dividing himself?
- How does he leave?
- How does he support the external thing and thing related to body within?

## Chapter 4 (11 Verses)

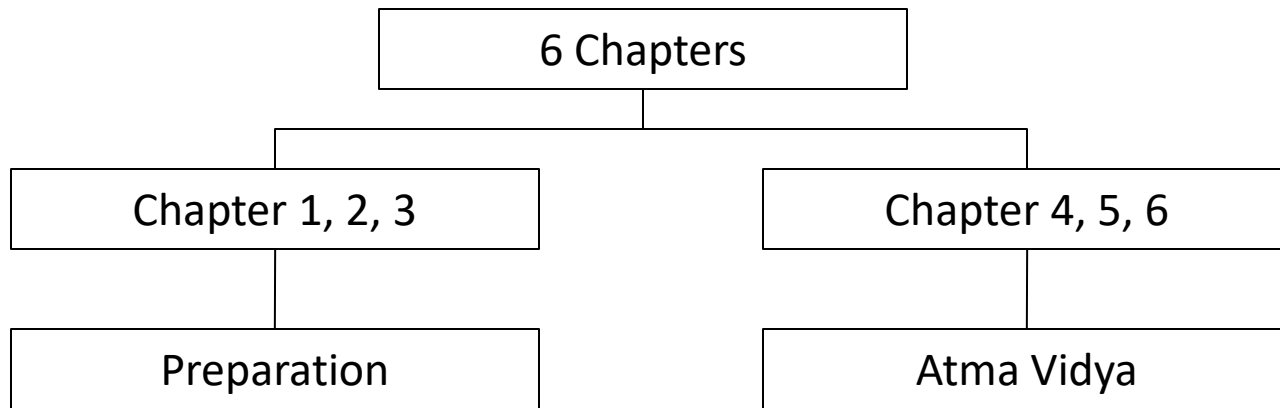
- Gargya
- Karana Shariram
- Which are the organs that sleep in man?
- Which again are awake in him.
- Which is the devata organ who sees the dream?
- Whose is this happiness
- On which do all these indeed depend.

## Chapter 5 (7 Verses)

- Satyakama
- Omkara Upasana
- What world does he go, who among men, meditates on Aum until his death?

## Chapter 6 (8 Verses)

- Sukesha
- Brahman = Shodasa Kala Purusha
- Who is purusha of 16 parts?
- Where is that Purusa located?



## CHAPTER 1 (16 Verses)

### STHULA SHARIRAM

#### Question : Katyayana Kabandi

- How are the creatures born? (Gross world)

#### Verse 3 :

अथ कबन्धी कत्यायन उपेत्य पप्रच्छ ।  
भगवन् कुते ह वा इमाः प्रजाः प्रजायन्त इति ॥ ३॥

Atha kabandhee Kaatyaayana upetya paprachaa

Bhagavan ; kuto ha vaa imaah prajaah prajaayanta iti II 3 II

Then Katyayana Kabandhi approached Pippalada and asked, 'Revered and venerable master, whence are these creatures born? [ 1 – 3 ]

#### Pipalada : Truth

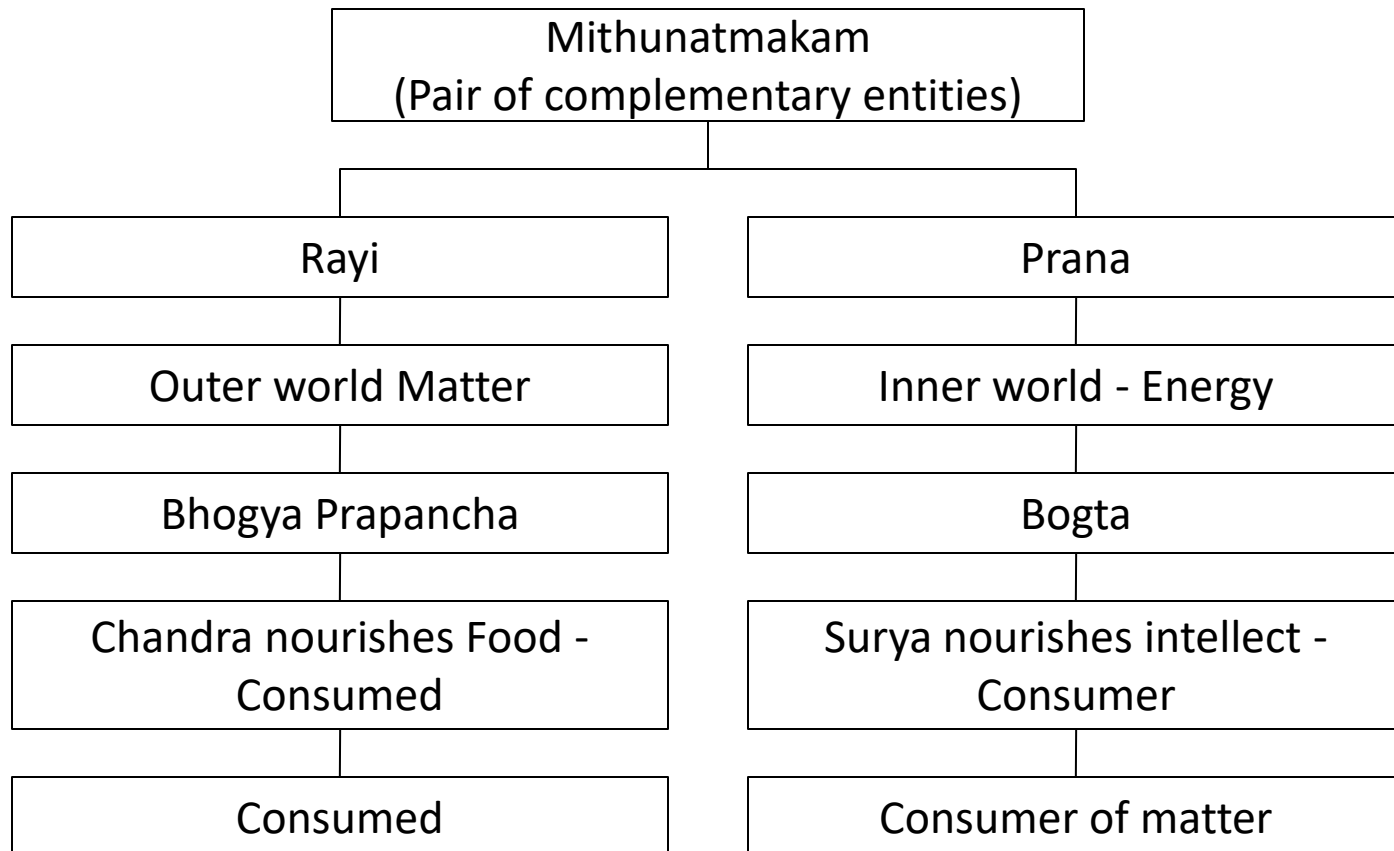
- Creation is our ignorance.
- Pluralistic phenomenon has existence in waking and dream only when the mind is fluttering.
- World of forms, sound, taste, are shadows thrown out when the mental agitations flutter in front of the light of Consciousness spark in us.
- Brahma loka is supra mental, supra conscious state.
- Student identified with Body / Mind / Intellect.

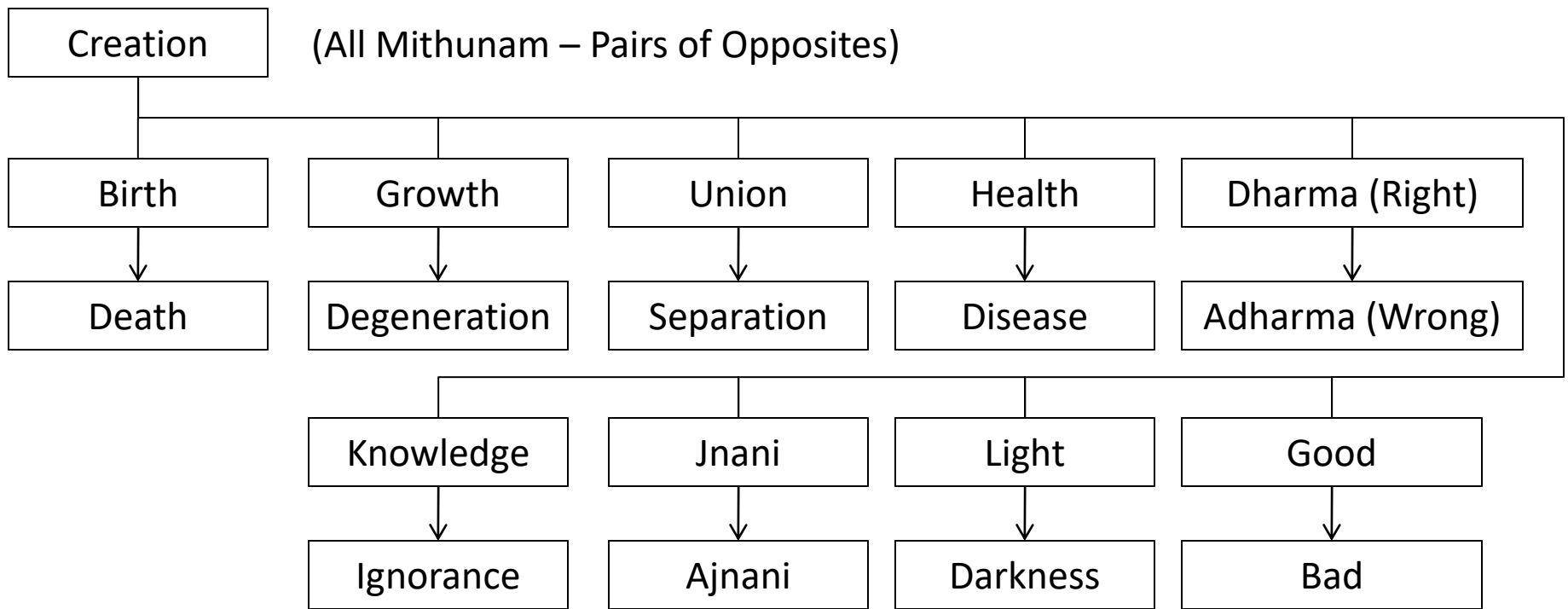
- **Pipalada gives appropriate Answer :**

Prajapati – created world of objects and beings.

Prajapati, lord of creatures, did penance and created a pair : Matter – Energy.

- Prajapati is total creative power. Each of us is bundle of Vasanas and are in the eternal cycle of desire, thought, action, unfulfilled expectations and sorrow.

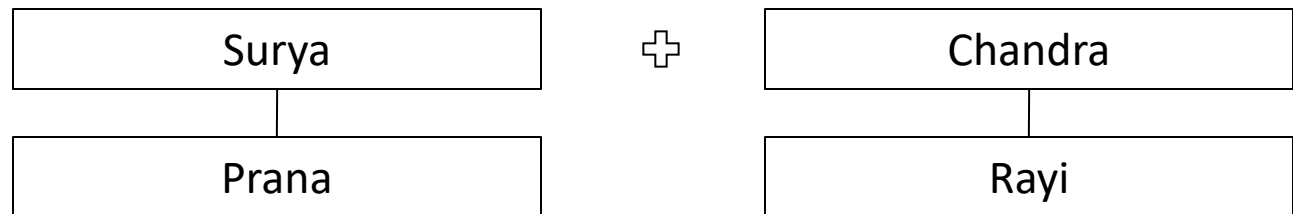




- Brahman - Transcends pairs of opposites in Relative – Vyavaharika plane of Consciousness.
- It is absolute – Paramarthika Plane of Consciousness.

**Srishti – Creation :**

**1<sup>st</sup> :**



## 2<sup>nd</sup> : Kala (Time)

- Time measured by movement of Sun and Moon.

Year	Month	Day
<ul style="list-style-type: none"><li>- Samvatsara</li><li>- Uttaraya &amp; Dakshina</li><li>- 2 Margas</li></ul>	<ul style="list-style-type: none"><li>- Masa – 2 fortnights.</li><li>- Bright Shukla (Upasana Yoga) – Brahma Loka &amp; Dark Krishna (Karma Yoga) – Svarga Loka</li><li>- 2 Margas.</li></ul>	<ul style="list-style-type: none"><li>- Dinam</li><li>- Apoh &amp; Ratrim.</li></ul>

## 3<sup>rd</sup> : Annam (Food)

- Basis for origination of all Jivas.

## 4<sup>th</sup> : Rethas (Creative power)

- In mother and father.
- All Prajahas (Creatures) come.



## CHAPTER 2 (13 Verses)

### SUKSHMA SHARIRAM

#### Bhargava's Question :

#### Verse 1 :

अथ हैनं भार्गवो वैदर्भिः पप्रच्छ ।  
भगवन् कत्येव देवाः प्रचां दिधारयन्ते  
कतर एतत् प्रकाशयन्ते कः पुनरेषां वरिष्ठ इति ॥ १ ॥

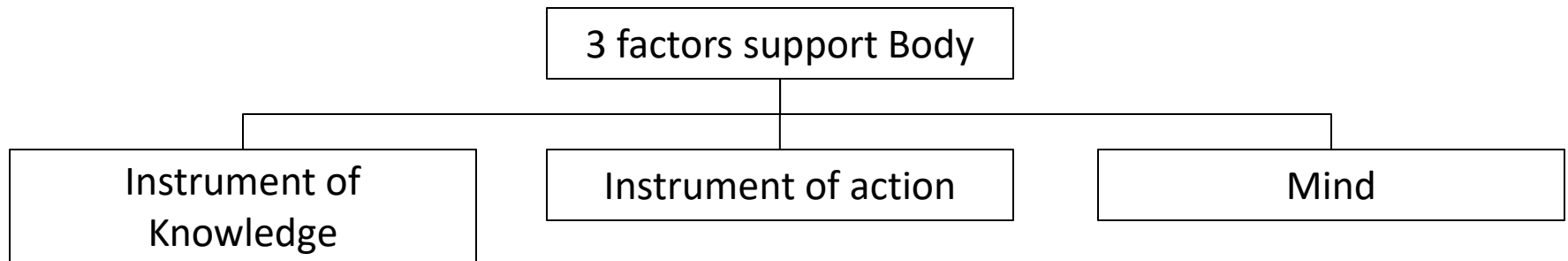
Atha hainam Bhaargavo Vaidarbhih papraccha  
Bhagavan katyeva devaah prajaam vidhaarayante?  
Katara etat prakaasayante? Kah punareshaam Varishtha? iti

Then Bhargava, of Vidarbha, questioned the master : “O Bhagavan, how many factors (devas) support the living being? Which of them enlightens this? Again, who among them is the greatest?” [II – 1]

- How the Prana acts in the Body?
- What factors (Devas) support the living being?
- What enlightens them?
- Who is the greatest devata?
- How the individual reacts with the world outside?
- What are the instruments by which he reacts?

## Pipalada :

- Body can't live without sense organs.
- “Deva” – What illumines the sense organs?  
Eyes, ears, tongue, skin, nose.
- Ego comes to experience the world with sense organs.



Organs	Illuminator - Devatas
Srotra	Dig
Tvak	Vayu
Chakshu	Surya
Rasana	Varuna
Grana	Ashvini

- Who is the greatest among the Devatas?
- Prana is the greatest – “Hiranyagarba” - Samashti Sukshma Sharira Devata. All Indriyas dependent on Prana.
- Story in Brihadaranyaka Upanishad [VI – 1] and Chandogya Upanishad [VI – 1]
- All organs assemble and debate – who is greatest?
- Each ready to quit for one year.
- Individual survives with one Jnana Indriyam, One Karma Indriyam, without mind.
- When Prana about to leave, all Indriyams start losing power.
- Prana is the greatest in the individual. Hiranyagarbha is the greatest in Samashti level.
- Beautiful prayer for daily Parayanam.
- Prana Mahima is part of Hiranyagarbha Upasana.
- Glorification is for Meditation.
- All Natural forces are expressions of one Hiranyagarbha.
- Solar energy, rain, food – appear separate but all are limbs of one Hiranyagarbha.
- Talking, walking, writing, hearing, seeing, tasting powers belong to one man.
- Organs pray to Prana don't leave the body.

- Prana is the energy which vitalises the matter in life.
- Total energy behind fire and makes it burn behind the sun.
- Prana is Lord of clouds, rains, movement of winds.
- Prajapati became Sun (energy) and moon (matter).
- Prana is truth behind all forms and formless.
- Gross elements (Murta – with form)  
Subtle elements (Amurta – without form).
- Verse 5 – 13 Glorifies “Prana” as essence of Universe. Beautiful Prayer for Daily Parayanam.

एषोऽग्निस्तपत्येष सूर्य एष पर्जन्यो मघवानेष वायुरेष  
पृथिवी रयिर्देवः सदसच्चामृतं च यत् ॥ ५ ॥

**Esho-gnistapatyesha soorya esha parjanyo maghavaanesha vaayuresha  
prithivee rayir devah sadasacchaamritam cha yat ॥ 5 ॥**

As the fire, prana, life, burns. As the sun, life shines. As the clouds, life rains. As Indra, the prana rules. It is the wind ; it is the earth ; it is the Moon, Deva. It is both that which has ‘form’ and that which is ‘formless’. [II – 5]

अरा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम्  
ऋचो यजूंषि सामानि यज्ञः क्षत्रं ब्रह्म च ॥ ६ ॥

**Araa iva rathanaabhau, praane sarvam pratishtitam  
richo yajoomshi saamaani, yajnah kshatram brahma cha ॥ 6 ॥**

As spokes in a wheel, in the Prana (Energy) everything (in the universe) is fixed. The rk mantras, the Yajur Veda and the songs of Sama, all Yajnas, all dynamic activities (Kshatriya) and all spiritual endeavours (Brahmana) everything rests in the Prana. [II – 6 ]

प्रजापतिश्चरसि गर्भे त्वमेव प्रतिजायसे ।

तुभ्यं प्राण प्रजास्त्विमा बलिं हरन्ति यः प्रणैः प्रतितिष्ठसि ॥ ७ ॥

**Prajaapati-scharasi garbhe tvameva pratijaayase**

**tubhyam praana prajaastrimaa balim haranti yah praanaih pratishthasi II 7 II**

As prajapati, the Lord of Creatures, O Prana, thou alone movest in the womb the foetus, and thou indeed art born as the child. To thee O Prana, who art always accompanied by the other Pranas (sense organs), the creatures offer oblations. [II – 7]

देवानामसि वह्निमः पितॄणां प्रथमा स्वधा ।

ऋषीणां चरितं सत्यमथर्वाङ्गिरसामसि ॥ ८ ॥

**Devaanaamasi vahnitamah, pitrnaam prathamaa svadhaa**

**risheenaam charitam satyam, atharvaangirasaamasi II 8 II**

Thou art the best carrier to the Gods and thou carry the first oblations to the forefathers., Thou art the true dynamic principle behind the senses (Upa-pranas) which are the chief factors of the body. [II – 8]

इन्द्रस्त्वं प्राण तेजसा रुद्रोऽसि परिरक्षिता ।

त्वमन्तरिक्षे चरसि सूर्यस्त्वं ज्योतिषां पतिः ॥ ९ ॥

**Indrastvam, praana tejasaa, rudro-si parirakshitaa**

**tavam-antareekshe charasi sooryastvam jyotishaam paith II 9 II**

O prana, the Lord Indra of all Energy, thou art Rudra in prowess and the protector, thou movest in the sky, thou art the Sun, the Lord of all Life.[II – 9]

यदा त्वमभिवर्षस्यथेमाः प्राण ते प्रजाः ।

आनन्दरूपास्तिष्ठन्ति कामायान्नं भविष्यतीति ॥ १० ॥

**Yadaa tvam-abhivarshasyathemaah praanate prajaah**

**anandarooapaas-tishthanti, kaamaayaannam bhavishyati iti II 10 II**

O Prana, when you cause the rain to shower down, these creatures of the glory sit delighted, hoping that there will be as much food as they desire. [II – 10]

व्रात्यस्त्वं प्राणैर्कर्षरत्ता विश्वस्य सत्पतिः ।

वयमाद्यस्य दातारः पिता त्वं मातरिश्च नः ॥ ११ ॥

Vraatyastvam praanaika-rishirattaa visvasya satpatih

Vayamaadyasya daataarah pitaa tvam maatarisvanah II 11 II

O prana, Thou art a Vratya, an unbaptised one. Thou art the sacred fire, Ekarshi, the consumer of everything, the good Lord of the world. We are the givers of the oblations. O Father of the Wind (Matarisva) we are the givers of oblations. Thou art our father. [II – 11]

या ते तनूर्वाचि प्रतिष्ठिता या श्रोत्रे या च चक्षुषि ।

या च मनसि सन्तता शिवां तां कुरु मोत्क्रमीः ॥ १२ ॥

Yaa te tanurvaachi pratishthitaa yaa srotre yaa cha chakshushi

Yaa cha manasi santataa sivaam taam kuru motkrameeh II 12 II

O Prana, make auspicious the body which abides in speech, in the ear, in the eye, and also which prevails in the mind ; please do not go out. [II – 12]

प्राणस्येदं वशे सर्वं त्रिदिवे यत् प्रतिष्ठितम् ।

मातेव पुत्रान् रक्षस्व श्रीश्च प्रज्ञां च विधेहि न इति ॥ १३ ॥

Praanasyedam vase sarvam, tridive yatpratishtitam

maateva putraan-rakshasva sreecha prajnaam cha vidhehinah iti II 13 II

All this is within the control of the prana ; all that is in heaven is also under its control. Protect us like a mother. Give us prosperity and wisdom. [II – 13]

## CHAPTER III (12 Verses)

**Kausalya : Son of Asvala**

**Verse 1 :**

अथ हैनं कौशल्यष्वाश्वलायनः पप्रच्छ ।  
भगवन् कुत एष प्राणो जायते  
कथमायात्यस्मिञ्शरीर आत्मानं  
वा प्रविभज्य कथं प्रतिष्ठते केनोत्क्रमते  
कथं बह्यमभिधते कथमध्यात्ममिति ॥ १ ॥

Atha hainam kausalyascha-asvalaayanah papraccha  
Bhagavan, kuta esha praano jaayate?  
Katham-aayaaty-asminsareere? Aatmaanam  
vaa pravibhajya katham pratishthate? kena-utkramate?  
Katham baahyam-abhidhatee? iti. Katham-adhyaatmam iti ॥ 1 ॥

Then Kausalya, son of Asvala, questioned, “O Bhagavan, where has this Prana come? How does it abide after it has divided itself? How does it go out? How does it support what is without and what is within the body? [III – 1]

**Question :**

- From where is this Prana (ego) Born?
- How does he enter the Body?
- How does he dwell dividing himself?
- How does he leave?
- How does he support the external things and things related to body within?

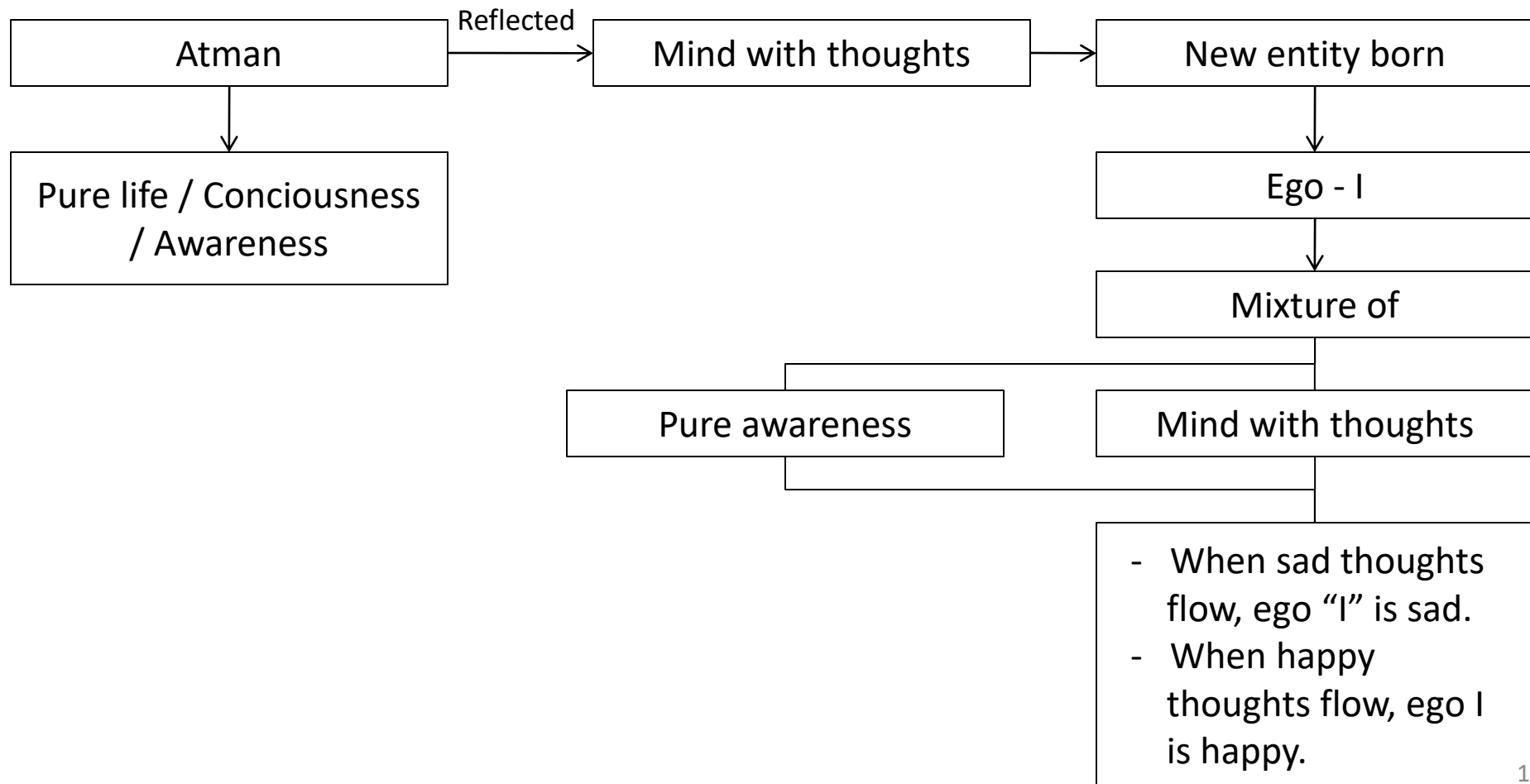
**From where does the Prana (ego) rise up?**

- Prana here is ego centre not Air we breathe.
- Energy and matter are Hiranyagarba – the total mind.
- From where does the mind rise up?
- Mind Rises from Atman, the life spark in each individual.

- Ego is to the Atman, what the reflection is to a person.
- Reflection or shadow is caused by object. Atman the object is not reduced or tampered with because reflection has emerged out of it.
- Not like – Seed destroys to become plant.

Milk destroys to become curd.

- Ego is the shadow of Atman.

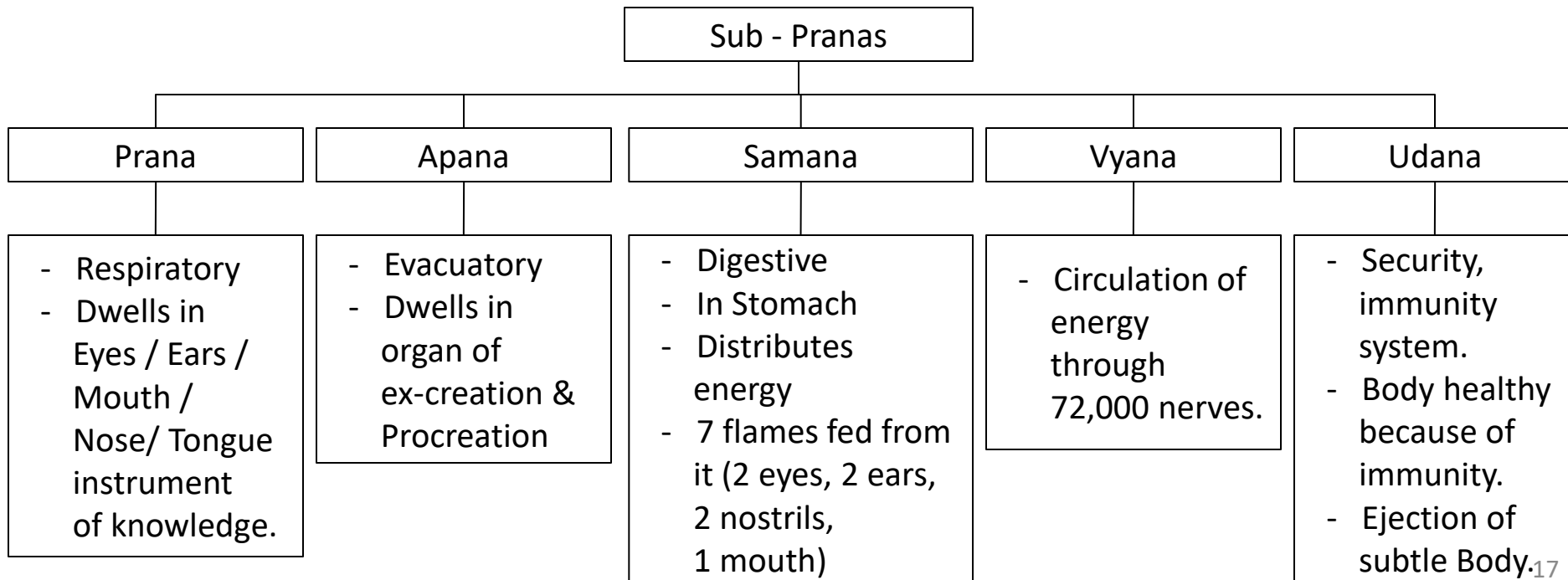




- Ego centre created out of Atman but the ego does not have independent existence apart from the divine spark, our own self.
- As a seed, the ego brings out the tree of Samsara.

## Who created the Prana? (Ego centre)

- Atman created the Ego, when the mind a reflecting medium came to be apparently constituted in front of it.
- How the ego-centre gets its work done through the various energy substations (Upa – Pranas).
- Chief Prana = Ego – Ahankara
- Upa Pranas – Sub - Pranas



- Subtle body resides in the mind (Pure Consciousness reflected in the mind is the ego centre)

### **Vyana :**

- 101 nerves exist in the heart. Each has 100 divisions – every one has 72,000 sub branches [72,72,10,201 – Nadis – Astral tubes, capillaries in circulatory system]
- In this Vyana, Shakti moves giving movement to red and white corpuscles.

### **Udana :**

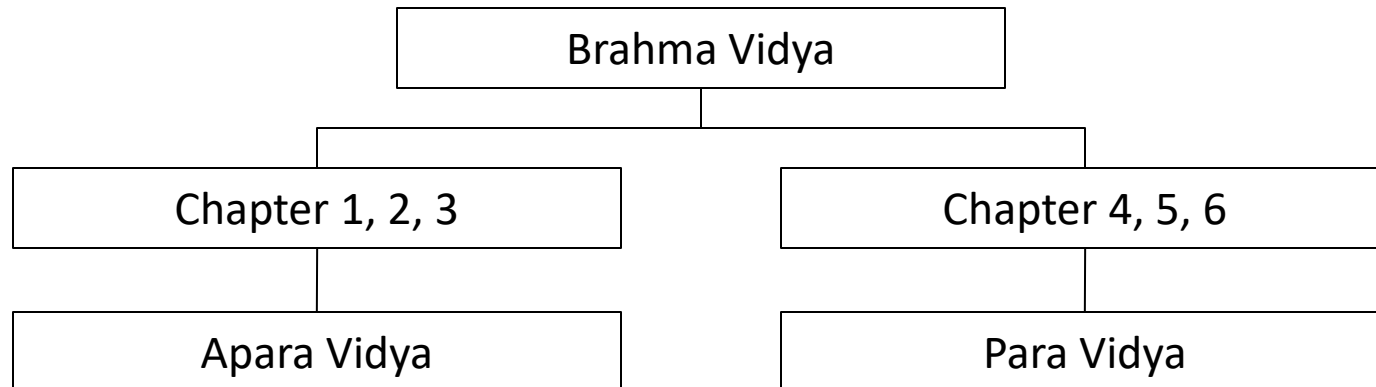
- Located in Sushumna Nadi.
- Force which is the motive force for the subtle Body to move out of the physical structure at the moment of death.
- Thought gets released from body and lifts matter and reaches that place which it thinks.
- Man has license to make or un-make himself with his thoughts, with his power of discrimination, which neither plants / Animals have.
- Animals governed by instincts.
- Law of reincarnation – Udana takes one to higher / lower worlds.

Pranic Centres				
Samashti		Vyashti		Function
Devata / Controller	Location	Controlled	Location	
Aditya	Crown of world	Prana	Top	Eye, ear, mouth
Prithvi	Gravitational pull of earth	Apana	Pelvic Resion	Excretion, insemination
Akasha	Atmospheric Air	Samana	Central	Nutrition of cells
Vayu	Wind	Vyana	Central	Circulation
Agni	-	Udana	Throat	Ejection

- Fire goes from manifested to unmanifested state once fuel is burnt.
- Subtle body throws away its physical structure and departs when all karmas are over.
- Subtle body moves with a force called Udana to the next body.
- During death, pranic vitality in sense organs is withdrawn by the chief prana – “ego centre” (mind).

## e) How Prana departs?

- Udana – decides method and time of departure.
  - Udana – withdraws digestion, circulation.
  - Each system becomes weak.
  - Dementia forgetfulness in the Brain caused by Udana Packingup, ready to leave.
  - 5 Prana Tatvams maintain entire creation.
  - Prana Sakama Upasaka gets Iha Loka Phalam – Long life without Apa Mrityu – unnatural death.
  - Nishkama Prana Upasaka, gets qualified for Brahma Vidya.
  - 2<sup>nd</sup> & 3<sup>rd</sup> Chapter devoted for prana Stuti and Upasana.
  - Mundak highlights Karma Yoga
  - Prasno highlights Upasana Yoga
- } Together is Apra Vidya



**Gita :**

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः।  
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ १५.८ ॥

When the Lord obtains a body, and when He leaves, it He takes these and goes (with them) as the wind takes the scents from their seats (the flowers). [Chapter 15 – Verse 8]

- So long as Udana exists in the human form, man is alive, and there is warmth in him when Udana leaves, heat is gone, flames have died out.
- Departing thoughts on death bed determined the future fields for the ego-centre to function.

**Gita :**

यं यं वाऽपि स्मरन्भावं त्यजत्यन्ते कलेवरम्।  
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ८.६ ॥

Whosoever, at the end, leaves the body, thinking of any being, to that being only he goes, O Kaunteya (O son of Kunti), because of his constant thought of that being. [Chapter 8 – Verse 6]

One who knows “Ego – centre” has desires fulfilled

Offspring

Health

Glory

- In Vedanta, knowing is not intellectual application or mental grasping but realizing by meditation that pranic centers in himself have corresponding reality in cosmic form.
- Realising this, is becoming immortal. Individual identifies with total mind (Hiranyagarbha) & becomes one with Abimana of creator.

## CHAPTER IV (11 Verses)

### Gargyas question : (Important Chapter)

#### Verse 1 :

अथ हैनं सौर्यायणि गार्ग्यः पप्रच्छ ।  
भगवन्नेतस्मिन् पुरुषे कानि स्वपन्ति  
कान्यस्मिञ्जाग्रति कतर एष देवः  
स्वप्नान् पश्यति कस्यैतत् सुखं भवति कस्मिन्  
सर्वे सम्प्रतिष्ठिता भवन्तीति ॥ १ ॥

Atha hainam sauryaayani gaargyah papracha,  
bhagavan estamind purushe kaani svapanti?  
kaanyasmin jaagrati? katara esha devah  
svapnaan pasyati? kasya-etat sukham bhavati? kasminnu  
save sampratishthitaa bhavanti iti ॥ 1 ॥

Then Gargya, the grandson of Surya, questioned him, “O Bhagavan, what are they that sleep in man? What, again are awake? Which is the Devata who sees the dream? Whose is this happiness? On what do all these depend? [IV – 1]

- How ego centre functions in man in deep sleep.
- On what does waker, dreamer, sleeper depend on?
- Which organs sleep in man?
- Which organ is awake in him?
- Which devata sees the dream?
- Whose is the happiness in sleep?
- On which do all this depend on?
- Questions are about the great witnessing factor untouched by experiences and without which no experience is possible in waking, dream or sleep. I is the Divine spark, conscious factor, life centre.

## Pipalada : Verse 1 – 8 : 3 States of Mind

Waking State	Sleep State
<ul style="list-style-type: none"><li>- Through instruments of cognition, we are aware of sense objects of the world.</li></ul>	<ul style="list-style-type: none"><li>- Which indriyas retire to their source – the mind.</li><li>- Mind is active agent behind all sense organs.</li></ul>

- Mind is the apex of a cone, the base of which is entire cosmic existence maintained by gross elements in manifestation and in unmanifest condition by subtle elements.
- Like ray's gather & withdrawn in the burning disc of setting Sun, similarly, the mind withdraws and releases because of light that emerge from 5 Sense organs.
- Sleep is when mind has set for the individual being.
- Mind in deep sleep is not experiencing any annihilation or destruction but it has ducked itself behind a veil of ignorance or self-forgetfulness.
- When instruments of knowledge and action are passive, one is in sleep.
- Flames of Pancha Pranas are awake.

### a) Garhapatya fire :

- Main fire at home never put out.
- Apana – which functions in ejecting and rejecting things awake.

**b) Ahavaniya fire :**

- Brought from Garhapatya fire.
- Prana – Rises from Apana
- Receives oblations from sense organs.
- Used for Rituals.

**c) Daksina fire :**

- Kept in south side (Right side) of main alter = Vyana – energy circulated to body and ultimately leaves through right side of heart.

**d) Agnihotra :**

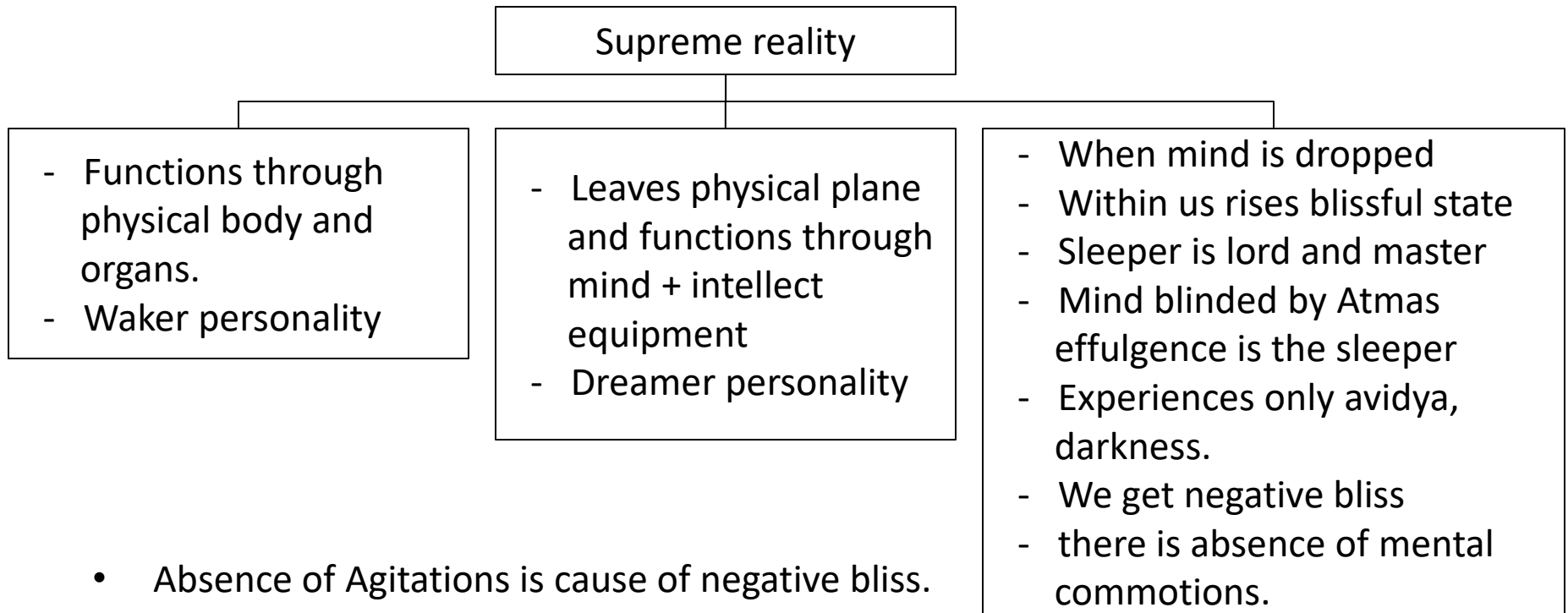
- Samana
- Priest of inner agnihotra ceremony.
- Householder – mind – Yajamana.

**e)**

- Udana
- Fruit of ritual.
- Leads one to sleep, experience tranquility nearest to Brahman – only veiled with ignorance non apprehension of reality.
- When the flow of Udana is obstructed sleep is disturbed.
- Udana is the guide that leads the waker and dreamer into the halls of sleep.
- What is the deva who sees the dream?



Waking	Dream
<ul style="list-style-type: none"> <li>- Waker interprets waking world, conscious of body</li> </ul>	<ul style="list-style-type: none"> <li>- Dreamer unconscious of body, experiencer of the mind, but gazes on to recognise sense impressions it gathered in its waking Consciousness.</li> <li>- Mind viewing the mind is the dreamer seeing the dream.</li> <li>- See experienced and unexperienced real &amp; unreal</li> </ul>



- Absence of Agitations is cause of negative bliss.

- **Example :**

Birds retire to a tree to rest, similarly mind rests in Ananda maya kosa temporarily.

## What organs sleep?

Organs of Knowledge – Rest in sleep	
5 Gross elements (Macroscopic)	5 Subtle elements (Microscopic)
Earth	Nose that smell it
Water	Tongue that tastes
Fire	Eyes that perceive shape
Air	Skin that feels the touch
Akasa	Ear that hears the sound

- Indriyas and objects rest in sleep.

Organs of Action retire in sleep	
Instrument	Action
Speech	Speak
Hands	Lift
Legs	Walk
Procreation	Enjoys
Excretion	Excrete

## Inner instrument sleep :

Instrument	Function
Mind	Feeling
Intellect	Thinking, Determining
Cit (Memory)	Illuminating memory
Ego	Self assertion

- Officer incharge of perception – sense organs (“Ego” - Prana in this section) is at rest. Not pancha pranas of physiological functions.

## Verse 9 : Ego centre

एष हि द्रष्ट स्पष्टा श्रोता घ्राता रसयिता मन्ता  
बोद्धा कर्ता विज्ञानात्मा पुरुषः ।  
स परेऽक्षर आत्मनि सम्प्रतिष्ठते ॥ ९॥

Esha hi drashtaa sprashtaa srotaa ghraataa rasayitaa mantaa  
boddhaa kartaa vijnaanaatmaa purushah  
sa pare-akshare aatmani sampratishthate || 9 ||

That is the one who sees, feels, hears, smells, tastes, thinks, knows. He is the doer, the intelligent ego, the Purus. He dwells in the highest indestructible self. [Chapter IV – Verse 9]

- Is a product of identifications with Body / Mind / Intellect. He has the delusory arrogance that he is the actor, perceiver, knower, enjoyer.
- This delusory ego suffers sorrows, limitations, finitude, mortality.
- Ego has no vitality of its own and is a mere superimposition upon the Atman.
- Pure Conscious centre is the spark of life in man, that lends energy to the ego to dance to its own death tunes.

Ego	Conciousness / Atman
Ghost	Post
No existence of its own	Self existent

## Verse 10 : Important verse - Aikyam

परमेवाक्षरं प्रतिपद्यते स यो ह वै  
तदच्छायमशरीरमोहितं शुभ्रमक्षरं वेदयते यस्तु सोम्य ।  
स सर्वज्ञः सर्वो भवति । तदेष्ट श्लोकः ॥ १० ॥

Param-eva-aksharam pratipadyate sa yo ha vai  
tad-achchhaayam-asareeram-alohitam subhramaksharam vadayate  
yastu somya, sa sarvajnah sarvo bhavati ; todesha slokah II 10 II

One who, O Beloved, knows this Being which is without shadow, without body, without colour, which is pure and indestructible, becomes omniscient and becomes all ; the supreme, Indestructible being he surely attains. For this, there is a mantra. [Chapter IV – Verse 10]

- What is the reality behind the delusion – created ego?
- Ego is established in pure awareness. Body / Mind / Intellect is superimposition on Atma (like blueness on coloreless sky).
- Goal of existence / rediscovery of truth – is ego realising itself to be pure Conciousness.
- Words can describe finite things and our relationship with them.
- Sruti cannot define the infinite.

## Indicators :

### a) Ego is like Shadow :

Waker	Dream	Sleep	Reality
Ego in gross body	Ego in subtle body	Ego in Causal body	Ego is Reflection of Atma

- Sublimation of the ego is the experience the reality.

### b) Without body :

- Form is signboard of perishable matter.
- Reality is homogenous, all pervading, one without second, unconditioned, eternal, infinite.
- Supreme reality is that state of experience when we transcend 3 bodies during our meditation.

### c) Without Color :

- Spirit is without desire.

### d) Pure – indestructible :

- Because supreme has no body, no qualities.
- Having realised the supreme, ego cannot exhibit its weakness of immortality, imperfection.

- It becomes omniscient – knows thought entertained by all the people.
- Day to day contact with the world gives us conditioned knowledge.
- Awarer, awareness, object of awareness exist.
- Ego on transcending mind, intellect, comes to experience its nature as pure awareness.
- Not awareness of awareness, but becomes awareness itself.
- The awareness or Consciousness in the individual is all pervading reality.
- Awareness in every being is the same.
- Awareness is omniscient. It being the self of all, knower of self becomes all.

## Verse 11 : Conclusion

विज्ञानात्मा सह देवैश्च सर्वैः प्राणा भूतानि सम्प्रतिष्ठन्ति यत्र  
तदक्षरं वेदयते यस्तु सोम्य स सर्वज्ञः सर्वमेवाविवेशेति ॥ ११ ॥

Vijnaanaatmaa saha devaischa sarvaih, praano bhootaani sampratishthati yatra,  
tadksharam vedayate yastu somya, sa sarvajnah, sarvameva-avivesa iti || 11 ||

O Beloved one, he who knows the imperishable Atman in whom rests the 'Knowing self (ego) with all the Devas, the Prana and the five elements, becomes omniscient and, indeed, enters (all) to become all. [Chapter IV – Verse 11]

- One who realises that he is not the mortal limited ego centre but is the Atman, realises that he is the unbroken life in all beings and experiences underlying unity behind pluralistic world perceived by Body / Mind / Intellect.
- One who knows the imperishable Atman, in whom rests the ego with all the senses, the Pranas, and 5 elements becomes omniscient and enters all to become all.

## Summary – Chapter 4

a) Avasta Traya Sakshi Atma is Adhishtanam of entire cosmos.

Jagrat	Svapna	Sushupti
- All organs function	- Most organs resolved - Prana continues to function. - Mind partially active. - Vasana, chittam part active.	- Neither earning or spending Punya Papam.

### Dream :

- Vasana memory belongs to chittam – which is a part of Antahkaranam with Manas, Buddhi and Ahamkara.
- Vasana belongs to Sukshma Shariram.
- Projects inner world. Part of Prarabda exhausted in Svapna also.
- In Svapna one can only exhaust Punya Papam, not earn Punya – Papam.
- Jagrat – Earn + Spend.

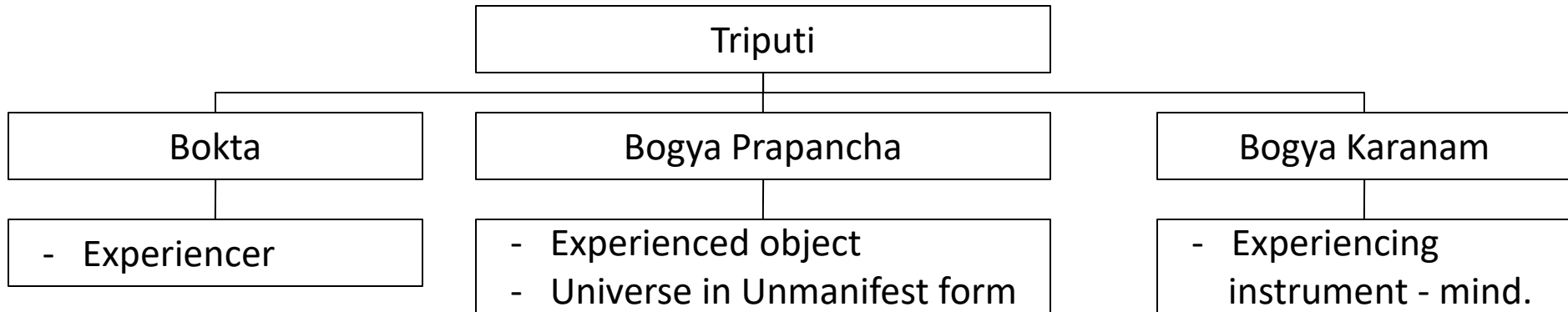
### Sleep :

- Mind folds into Karana Shariram closest to Atma and one enjoys Atma Ananda.

Jnani	Ajnani
- Gets Atma Ananda through Jnanam.	- Gets Atma Ananda through sleep.

## b) What is Nature of Atma?

- Adhishtanam in which Triputi is situated.
- Adhishtanam of Atma = Triputi of all 3 Avastas.



- In Sushupti triputi exists in Dormant Unmanifest form in Sakshi Atma.



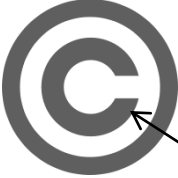
## c) Where is Sakshi located?

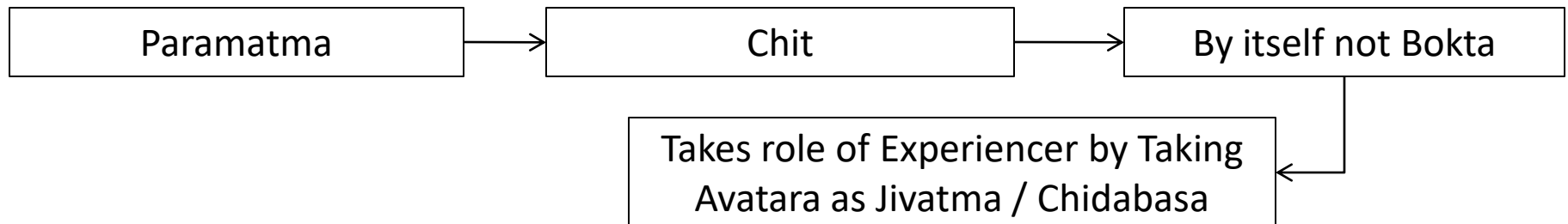
- Sakshi is Locationless.
- Hence our Anubava is “I Am Locationless”.
- I am timeless.

## d) Who is Experiencer?

- Consciousness reflected in mind + intellect instrument is the experiencer.
- Reflected Consciousness is called Jiva – Experiencer.



Brahman	Paramata Outside	Jivatma
Paramartika Satyam  <div>Atma</div>  Without world	 Tree Outside  <div>E</div> Existence	<div>     <div>Thoughts</div> </div> <div> World Bogyam outside Reflected Tree in Mind Mirror   Mind + Intellect equipment (Antahkaranam)   Reflected Conciousness (Chidabasa / Bokta) </div>

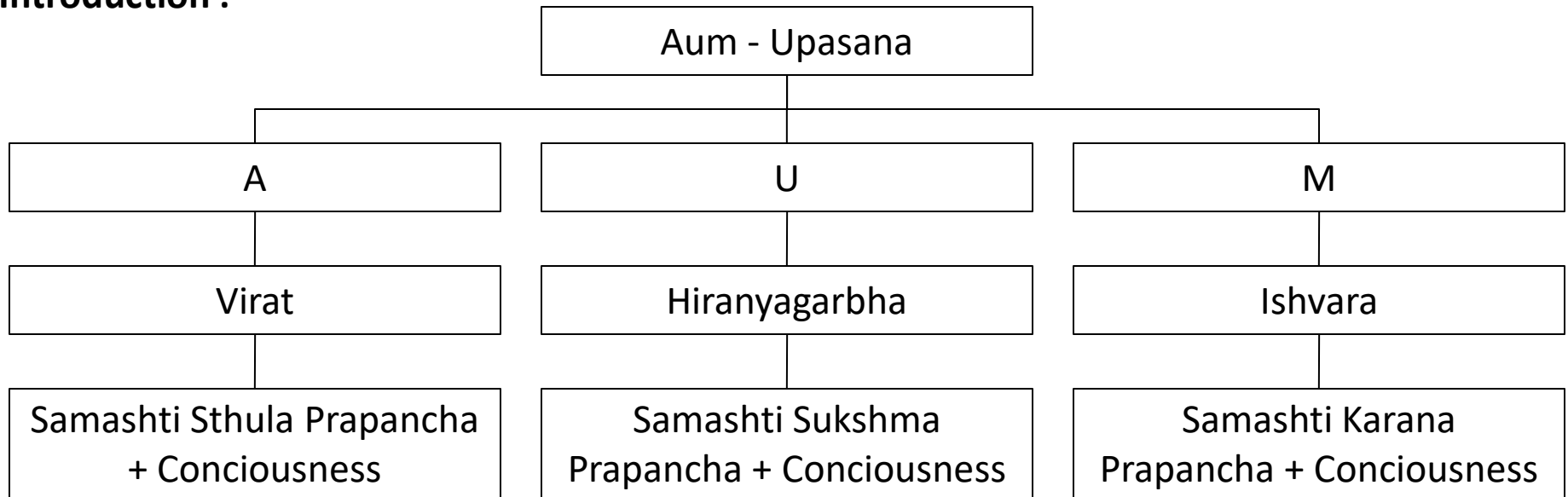


- When Chit takes Avatara as Chidabasa in Vyavaharika plane it becomes an experienter.
- Chit by itself in Paramartika plane not experienter.

## CHAPTER V (7 Verses)

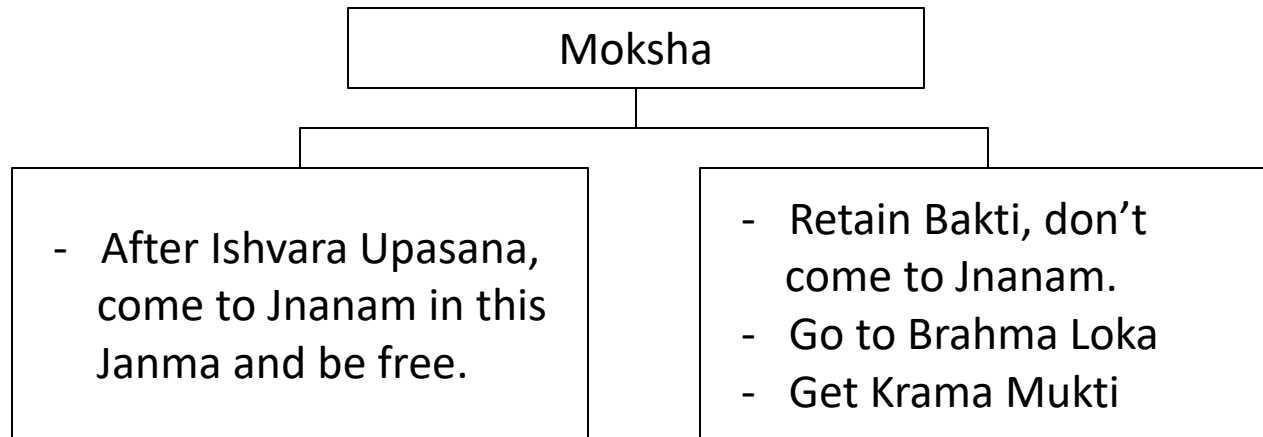
- Chapter IV – For highest Adhikari
- Chapter V – For mediocre Adhikari
- Who cannot grasp intellectually due to lack of concentration.
- Upasana on Aum prescribed for Krama Mukti.
- Satyakama – Son of Sibi.

### Introduction :



Virat + Hiranyagarbha	Ishvara
<ul style="list-style-type: none"> <li>- Karyam Brahma</li> <li>- Virat born from Hiranyagarbha.</li> <li>- Hiranyagarbha born from Ishvara.</li> <li>- Anityam, Anekam, Mithya</li> <li>- Virat does not include other 2. (Hiranyagarbha &amp; Ishvara).</li> <li>- Karyam can't exist Separate from Karanam.</li> <li>- In Chain – Ring, Bangle not included</li> </ul>	<ul style="list-style-type: none"> <li>- Karanam Brahma</li> <li>- Ekam, Nityam Satyam</li> <li>- Greatest one because it includes other 2.</li> <li>- Can exist separate from Karyam.</li> <li>- In Gold all Ornaments included.</li> <li>- Omkara Ishvara Upasana includes Hiranyagarbha + Virat Upasana.</li> </ul>

- Ishvara Upasana through Omkara Upasana gives Moksha here + now through Jnanam.



- Omkara Upasana includes Nirgunam and Saguna Prapancha.

## Verse 1 :

अथ हैनं सैव्यः सत्यकामः पप्रच्छ ।  
स यो ह वै तद्भगवन्मनुष्येषु प्रायणान्तमोङ्कारमभिध्यायीत ।  
कतमं वाव स तेन लोकं जयतीति ॥ १॥

Atha hainam saibyah satyakaamah papraccha  
so yo ha vai tadbhagavan, manushyeshu prayaanaatam-omkaaram abhidhyaayeeta  
katamam vaava sa tena lokam jayati, iti ॥ 1 ॥

Then Satyakama, son of Sibi, questioned him, “O bhagavan, to what world does he go who, among men, meditates on OM until his death?” [Chapter V – Chapter 1]

## Question :

- To what world does he go who among men, meditates on Aum until his death?

## Answer :

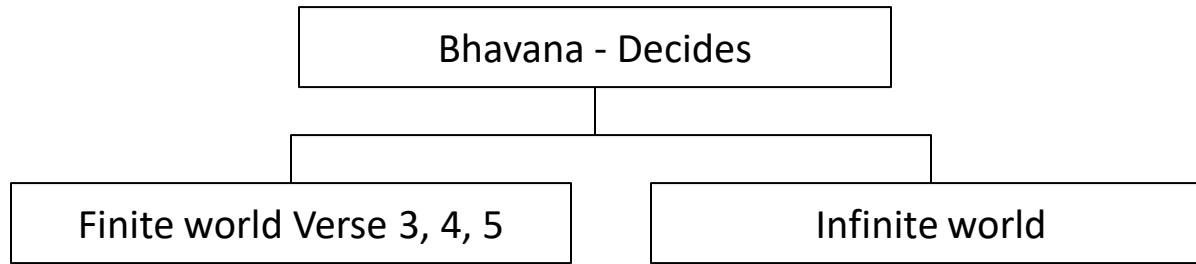
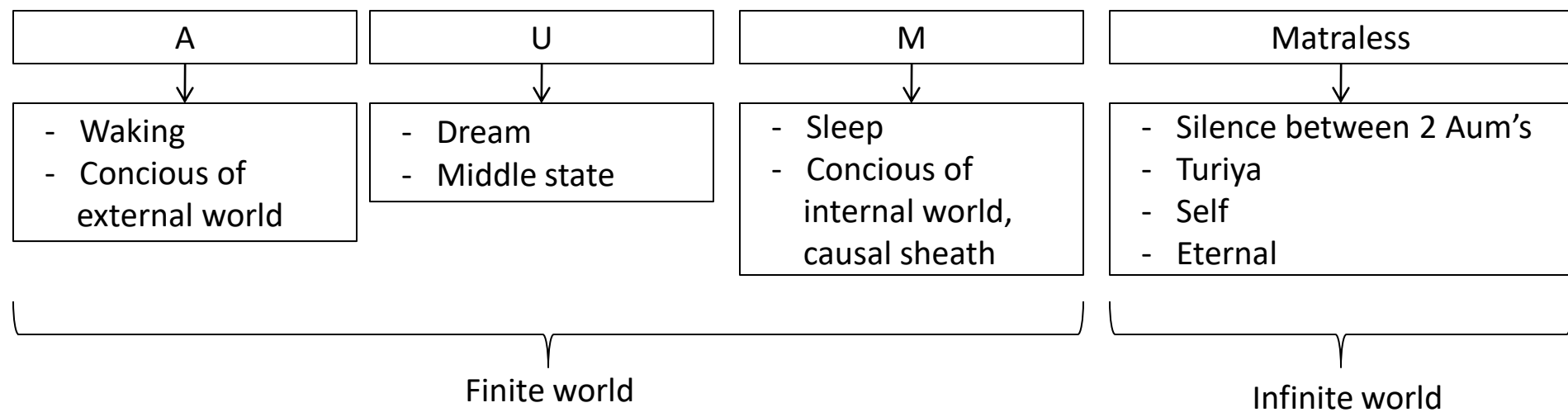
- Vedantin experiences truth at all time in this life here.
- **Rule :** As you think, so you become.
- Subtle body re-appears again to earn the experience demanded.

## Verse 2 :

तस्मै स होवाच ।  
एतद्वै सत्यकाम परं चापरं च ब्रह्म यदोङ्कारः ।  
तस्माद्विद्वानेतेनैवायतनेनैकतरमन्वेति ॥ २॥

Tasmai sa hovaacha  
Etadvai satyakaama, param cha aparam cha brahma yad-omkaarah  
tasmaad vidvaan etena-eva-ayatanenaikataram-anveti ॥ 2 ॥

He replied, “Satyakama, the syllable OM is indeed the symbol of both the lower and the higher Brahman ; the conditioned and the unconditioned, the finite and the Infinite. Therefore, he who knows it by this means surely attains either of them”. [Chapter V – Verse 2]



### Verse 3 :

स यध्येकमात्रमभिध्यायीत स तेनैव  
 संवेदितस्तूर्णमेव जगत्याभिसम्पद्यते ।  
 तमृचो मनुष्यलोकमुपनयन्ते स तत्र तपसा  
 ब्रह्मचर्येण श्रद्धया सम्पन्नो महिमानमनुभवति ॥ ३ ॥

sa yady-ekamaatram-adhidhyaayeeta satenaiva  
 samvedia-stoornameva jagatyaam-abhisampadyate  
 tamrcho manushya-lokam-upanayante sa tatra tapasaa  
 brahmacharyena sraddhayaa sampanno mahimaanam-anubhavati ॥ 3 ॥

If he meditates on one matra (measure) of it (A), then he, being enlightened by that, comes quickly to earth again. The rk Devata leads him into the world of men immediately, and being endowed with austerity, celibacy and faith, there he easily attains greatness. [Chapter V – Verse 3]

- If one focused on finite world, on “A” – he comes back to world of mortals with greater inclination for spirituality. Rk Devata Guides him to this world again.
- Austerity, celibacy, faith important.
- Control of gross body, subtle thoughts eruptions.
- Faith in our selves, Guru, shastra.

#### Verse 4 :

अथ यदि द्विमात्रेण मनसि सम्पद्यते  
सोऽन्तरिक्षं यजुर्भिरुन्नीयते सोमलोकम् ।  
स सोमलोके विभूतिमनुभूय पुनरावर्तते ॥ ४॥

**Atha yadi dvimaatrena manasi sampadyate  
sa antariksham yajurbhir-unneeyate somalokam  
sa somaloke vibhootim-anubhooya punaraavartate II 4 II**

If he meditates on its second matra only, he becomes one with the Moon. He is led up by the Mantra Devata of the Yajur Veda to the world of the Moon. Having enjoyed greatness there, he is guided back again. [Chapter V – Verse 4]

- If one meditates on A + U, he unites with mind (Manes – Ancestors) – whose diety is moon. He is lead by mantra devata of Yajur veda to the world of moon. Then he will come back to mortal world.

#### Verse 5 :

यः पुनरेतं त्रिमात्रेणोमित्येतेनैवाक्षरेण परं  
पुरुषमभि-ध्यायीत स तेजसि सूर्ये सम्पन्नः ।  
यथा पादोदरस्त्वचा विनिर्मुच्यत एवं ह वै स पाप्मना विनिर्मुक्तः  
स सामभिरुन्नीयते ब्रह्मलोकं स एतस्माज्जीवघनात् परात्परं  
पुरुषायं पुरुषमीक्षते । तदेतौ श्लोकौ भवतः ॥ ५॥

**Yah punaretam trimaatrena-om-ityetenaivaaksharena param  
purusham-abhidhyaayeeta, sa tejasi soorye sampannah  
yathaa paadodara-stvachaa vinirmuchayate evam ha vai sa paapmanaa vinirmuktah  
sa saamaabhir-unneeyate brahmalokam sa etasmaajjiivaghanaath paratparam  
purisayam purusham-eekshate tad etau slokau bhavatach II 5 II**

But if again he meditates on his highest Purusa with this syllable by all its three matras, he becomes united with the bright Sun. As a snake is freed from its skin, so is he freed from all sins. He is led by the Sama hymns to the world of Brahma, the Creator, and from Him – the mass of life – he beholds the supreme purusa residing in the heart. There are the two following verses about it. [Chapter V – Verse 5]

- If one meditates on Aum – he becomes united with Sun, freed from all sins, led by sama hymns to world of Brahma the creator.
- Ego centre goes to world of Hiranyagarbha – total – mind.
- Gets merged with total reality – Krama mukti.

## Verse 6 :

तिष्ठो मात्रा मृत्युमत्यः प्रयुक्ता अन्योन्यसक्ताः अनविप्रयुक्ताः ।  
क्रियासु बाह्याभ्यन्तरमध्यमासु सम्यक् प्रयुक्तासु न कम्पते ज्ञः ॥ ६ ॥

Tistro maatraa mrityumatyah prayukta annyonnya-saktaa anaviprayuktah  
kriyaasu baahya-abhyantara-madhyamaasu samyak-prayuktaasu na kampate jnah ॥ 6 ॥

The three matras, when employed separately, are mortal-finite, but when they are strung together they are not in any sense of the term 'wrongly employed'. But when they are properly employed in all their internal, external and midway functions, the knower thereafter trembles not. [Chapter V – Verse 6]

- One who does Aum Upasana, comes to merge himself in silence between 2 Aums – and experience the all pervading self, the life factor, in himself.
- This vital factor, illumines waking, dream, sleep state and untouched by happenings in 3 planes.
- To be in the awareness of infinite reality into which all plurality dissolves is to transcend all agitations.
- Vidwan realising this trembles not (Na Kampate) because of fear, emotions, love, hatred, honour and dishonour.
- Inner world is permanently tranquil and peaceful.

## Verse 7 : Conclusion

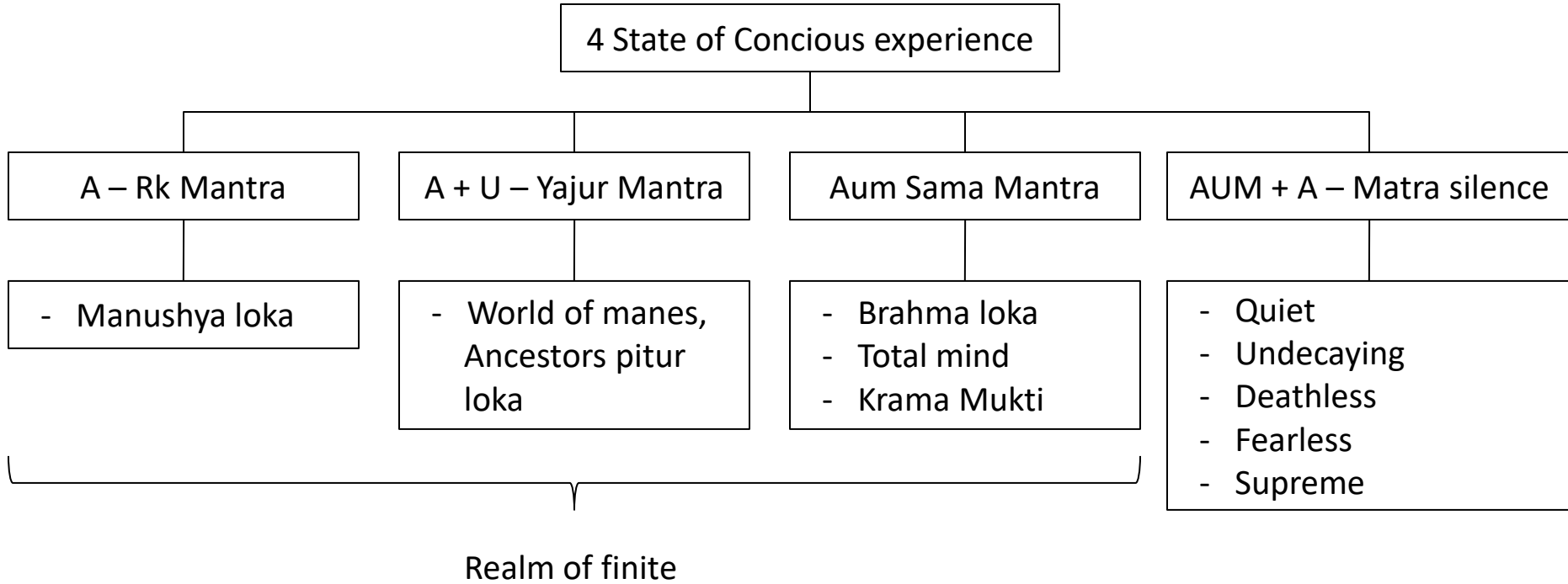
ऋग्भिरेतं यजुर्भिरन्तरिक्षं सामभिर्यत् तत् कवयो वेदयन्ते ।

तमोङ्कारेणैवायतनेनान्वेति विद्वान् यत्तच्छान्तमजरममृतमभयं परं चेति ॥ ७॥

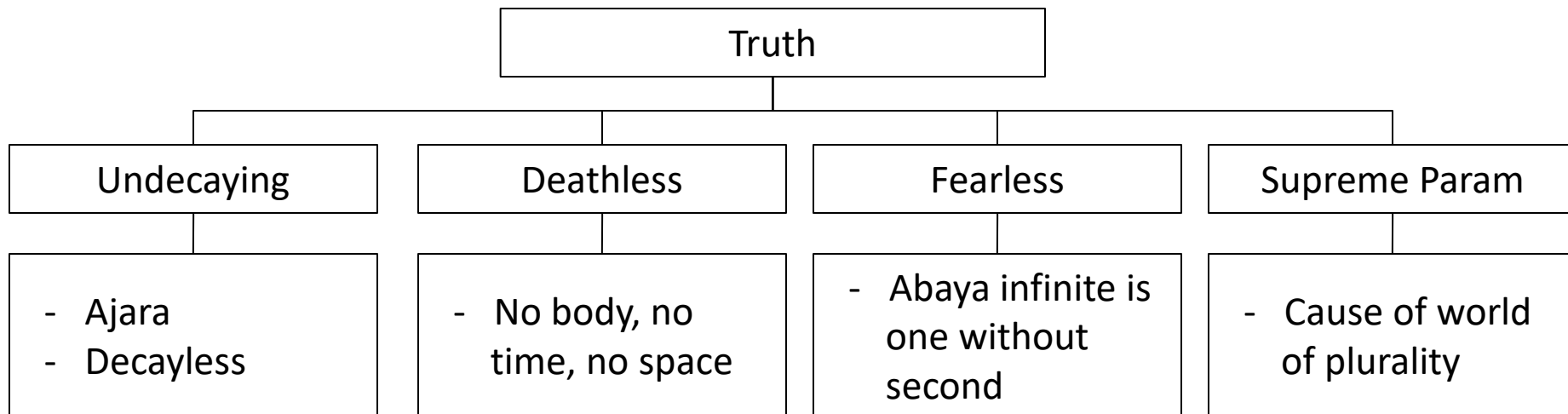
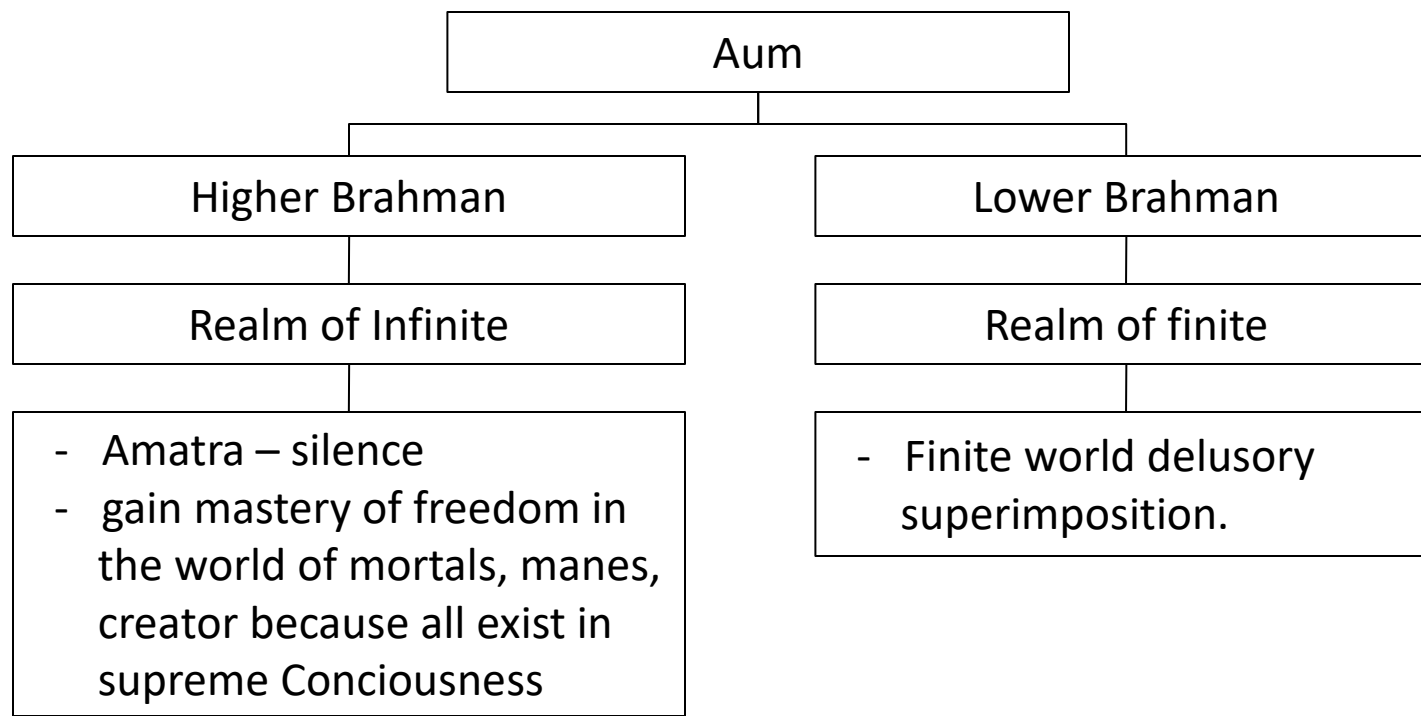
Rgbhir-etam yajurbhir-antariksham sa saamabhir-yattal-kavayo vedayante

tam-omkaarenenaiva-ayatanena-anveti vid'vaan, vattachchantam-ajaram-amritam-abhayam param cheti || 7 ||

Through the Rik (rk) – mantra devata he reaches this world, led by Yajur-mantra devata he reaches the world of the Manes, and guided by the Sama verses he reaches Brahmaloka. By means of the syllable OM the wise one reaches also that which is quiet, undecaying, deathless, fearless and supreme. [Chapter V – Verse 7]







- From the infinite, finite can't be pointed out.
- We experience modifications of birth, growth, decay, disease and death.

## CHAPTER VI (8 Verses)

### Sukesha : Son of Bharadvaja

#### Verse 1 : Question

अथ हैनं सुकेशा भारद्वाजः पप्रच्छ । भगवन् हिरण्यनाभः  
कौसल्यो राजपुत्रो मामुपेत्यैतं प्रश्नमपृच्छत ।  
षोडशकलं भारद्वाज पुरुषं वेत्थ । तमहं कुमारम्बुवं नाहमिमं वेद ।  
यध्यहमिममवेदिषं कथं ते नावक्ष्यमिति । समूलो वा एष परिशुष्यति  
योऽनृतमभिवदति तस्मान्नार्हम्यनृतं वक्तुम् । स तूष्णीं  
रथमारुह्य प्रवव्राज । तं त्वा पृच्छामि कासौ पुरुष इति ॥ १ ॥

Atha hainam sukesaa bhaaradwaajah papraccha, bragavan, hiranya-naabhah  
kausalyo rajaputro maam-upetyaitam prashnam-aprcchata  
shodasakalam, bharadwaaja, purusham, vettha? tam-aham kumaaram-abruvam na-aham-imam veda  
yady-aham-imam-avedisham katham te na avakshyam iti sa moolo vaa esha parishushyati  
yo-anrtam-abhivadati tasmaann-aahaamya-nrtam vaktum. sa tooshneem  
ratham-aaruhya pravavraaja tam tvua pricchami, kvaasau purusha? iti || 1 ||

Then sukesa, son of Bharadvaja questioned him. “O Bhagavan, the prince of Kosala, Hiranyanabha, once came to me and questioned”. “O Bharadvaja, do you know the purusha of 16 parts?” I said to the youth, “I do not know him.. If knew him why should I not tell you? He who tells that which is not true is dried up verily root, stem and branch. Therefore, I dare not utter falsehood.” Having ascended his car he went away in silence. “That I ask you. Where is that purusa located?” [Chapter VI – Verse 1]

- Where is the purusa with 16 parts located?

4 <sup>th</sup> Chapter	6 <sup>th</sup> Chapter
<ul style="list-style-type: none"><li>- Tvam Pada Lakshyarth</li><li>- Jivatma = Atma within individual body.</li><li>- Avastha Traya Sakshi.</li></ul>	<ul style="list-style-type: none"><li>- Tat Pada Lakshyarth.</li><li>- Paramatma = Atma in total universe.</li><li>- Shodasha Kala Purusha.</li></ul>

## Verse 2 : Answer

तस्मै स होवाच । इहईवान्तःशरीरे सोम्य स पुरुषो  
यस्मिन्नताः षोडशकलाः प्रभवन्तीति ॥ २॥

Tasmai sa hovaacha, iha-iva-antah-sareere, somya, sa purusho,  
yasmin-netaah shodasakalaah prabhavanti iti || 2 ||

He replied, “O Gentle Youth, That Purusa in whom these sixteen kalas are born is right here within the body.”  
[Chapter VI – Verse 2]

- 16 parts purusa is in the body.
- God forms the core of our existence.
- Kala = facet (Like Phases of moon).

## Verse 3 : Purusa

स ईक्षाचक्रे । कस्मिन्नहमुत्क्रान्त उत्क्रान्तो भविष्यामि  
कस्मिन्वा प्रतिष्ठिते प्रतिष्ठस्यामीति ॥ ३॥

Sa eekshaamchakre, kasmin naha utkraanta? utkraanto bhavishyaami?  
kasmin vaa pratishthate? pratishthaayaam? iti || 3 ||

He (Purusa) reflected, “What is it by whose departure I shall depart and by whose stay I shall stay?”. [Chapter VI-Verse 3]

- What is it by whose departure, I shall depart and by whose stay I will stay?
- Motive force for desire is the creative urge in us.
- What is source of thoughts? Desire

Locus	Cause / Source	Effect	Locus
Sukshma Shariram	Desire	Thought	Intellect
	Want	Desire	
Karana Shariram	Avidya (Ignorance)	Want	

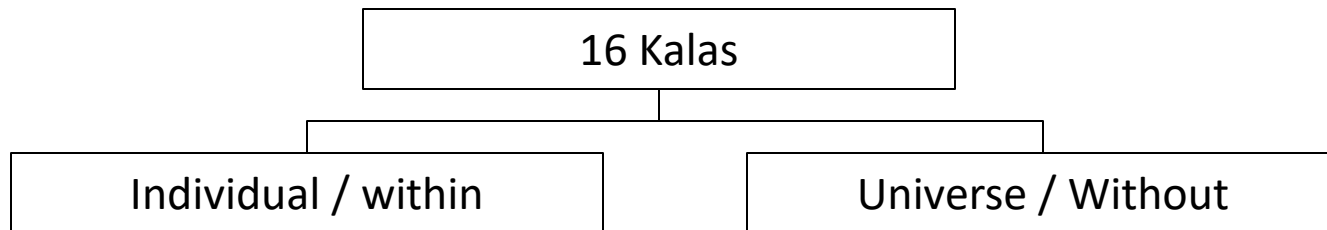
- Source of all our sorrows is ignorance about ourselves.
- Ignorance in causal body expressed in subtle intellect is desire.
- Desires in mental zone are thoughts.
- Frozen thoughts and solidified thoughts lead to action.
- According to action we gain fruits which are called fields of experience – or the loka.
- Creator – Reflected, thought (By creative urge in him).
- Thoughts give us the concept of mind, and the world.
- Ego centre maintains the body – physical structure.
- Ego is simulated identification with Anatma.
- Ego has to be with matter – envelopment.

#### Verse 4 :

स प्राणमसृजत प्राणाच्छ्रद्धां खं वायुर्ज्योतिरापः पृथिवीन्द्रियं ।  
मनः अन्नमन्नाद्वीर्यं तपो मन्त्राः कर्म लोका लोकेषु च नाम च ॥ ४॥

Sa praanam-asrijata, praanaat-sraddhaam kham vaayur-jyotir-aapah prithiveendriyam  
mano-annam annaadveeryam, tapo mantraah karmalokalokeshu cha naama cha ॥ 4 ॥

He created the Prana. And from the Prana Faith, akasa, Air, Fire, Water, Earth, the Senses, Mind, Food, Strength, Thought, Mantra, Karama, the World, and in the world the different names also. [Chapter VI – Verse 4]



- Consciousness alone exists in the beginning.

1)	Prana	- To create egocentric energy, dynamic in creation and destruction is required.
2)	Faith	<ul style="list-style-type: none"> <li>- It can come to play and express itself only when it is self – concious of its own potential strength.</li> <li>- Self concious prana must have faith in itself to Rudiments of mind are born.</li> </ul>
3 – 7)	5 Elements	- Macroscopic elements
8)	Senses	<ul style="list-style-type: none"> <li>- Macroscopic elements express in individual as 10 Sense organs.</li> <li>- When 1 – 8 play, mind is the focal point.</li> </ul>
9)	Mind	- Provides experiences of outer world made of 5 elements
10)	Food	- To nourish mind, get food from outside.
11)	Strength	- Comes from within
12)	Thoughts	- Can be wasted or used in right channels
13)	Mantra	<ul style="list-style-type: none"> <li>- Gives Manah shakti</li> <li>- Can raise levels of Conciousness and vision.</li> <li>- Through consistent mananam, we order quality of actions.</li> </ul>
14)	Karma	- Evolves out of thought patterns (Doctor mantra, trader mantra...)
15)	World	- Created as a result of actions
16)	Names	- As per our actions

# Shodasha Kala 16 Parts of Ishvara

## (9) Macro

- Pancha Butas ..... 1 – 5
- In Lokas ..... 6
- Annam ..... 7
- Veeryam ..... 8  
(Nourishing power of Annam)
- Nama – All objects in creation have - Name for transaction ..... 9

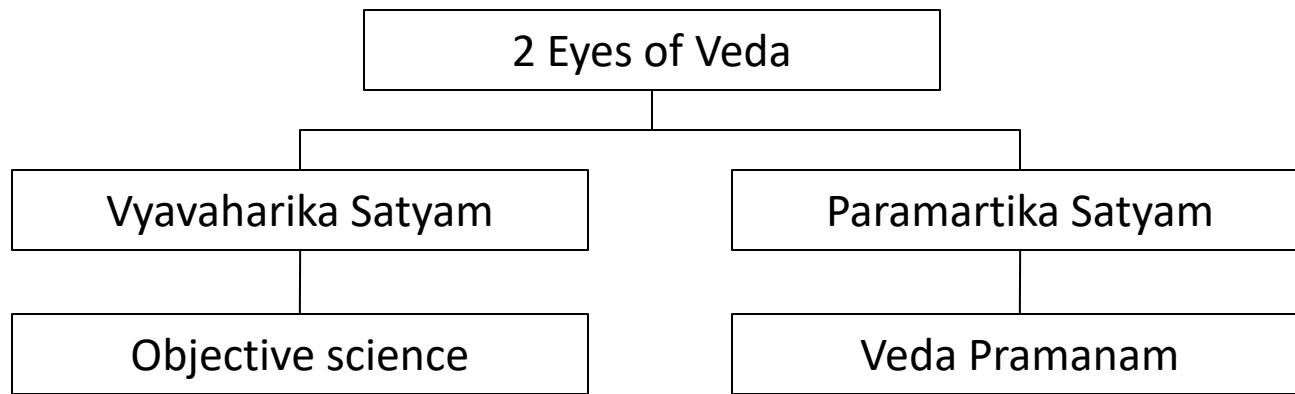
## (3) Micro

- Individual
- Prana ..... 10
- Manaha ..... 11  
(Antahkaranam)
- Indriyas ..... 12  
(Sense organs)

## (3) Shastra – Means for Moksha

- Veda Mantras ..... 13
- Vaidica Rituals ..... 14
- Tapas ..... 15  
(Upasana + Jnanam)
- Sraddha ..... 16  
(Faith)

- Vedas useless without faith – No Karma Yoga, Upasana Yoga, Jnana Yoga, Moksha without Sraddha.
- Sraddha comes from Punyam
- Scriptural Sraddha more important than Ishvara Sraddha.
- Pramanams are complimentary to science, sense organs and logic.
- Don't challenge Shastra or Pratyaksham.



- Vedas never contradicts with Pratyaksha. When we see contradiction it means we have not understood 2 realities.
- Reconcile Sruti, Yukti, Anubava.
- Eyes – see small star.
- Science = Star bigger than Earth + Sun.
- **Reconciliation :**
  - Don't criticise eyes.
  - Say – because of distance appears small.
  - Eyes not invalid.
- Use both Science + Veda. Then life enriched.

## In the Individual :

- Prana most important. Only if there is living being everything valid.
- Shastram is there but requires Students to Study.
- Shabda, Rupa, Rasa, Gandha without experienter. No use.
- For experienter, most important component is Prana.
- Prana = Life, egocentric energy, dynamic in creation, self Concious, faith in itself.
- Entire creation comes out from Purusha and resolves into Prana.
- Purusha = Srishti, Sthithi, Laya Karanam.

In between Universe	Cause / Eternal Prana
<ul style="list-style-type: none"><li>- Karyam</li><li>- River</li><li>- Ornament</li><li>- Name + Form</li></ul>	<ul style="list-style-type: none"><li>- Karanam</li><li>- Ocean</li><li>- Gold</li><li>- Substance</li></ul>

## Corollary :

- World has no substantiality of itself.
- Nothing called world, other than Name and Form.
- Only substance is Prana – Purusha alone was, is, ever will be.
- Nama Rupa does not exist independently. No isness of its own.
- From purusha – 16 Kala (facets) is fall of infinite to finitude.
- Turn away from confusing world and dream. Start self-discovery adventure, drop 16 kalas.



## Verse 5 :

स यथेमा नद्यः स्यन्दमानाः समुद्रायणाः समुद्रं प्राप्यास्तं  
गच्छन्ति भिद्येते तासां नामरूपे समुद्र इत्येवं प्रोच्यते ।  
एवमेवास्य परिद्रष्टुरिमाः षोडशकलाः पुरुषायणाः पुरुषं  
प्राप्यास्तं गच्छन्ति भिद्येते चासां नामरूपे पुरुष इत्येवं  
प्रोच्यते स एषोऽकलोऽमृतो भवति तदेष श्लोकः ॥ ५ ॥

Sa yathemaa nadyah syandamaanaah samudraayanaah samudram praapya-astam  
gachchanti, bhidyete taasaam naamaroope, samudra ityevam prochyate,  
evam-eva-asya paridrashtur-imaah, shodasa-kalaah, purusha-ayanaah purusham  
praapya-astam gachchhanti bhidyete taasaam naamaroope purusha ityevam  
prochyate, sa esho-akalo-amrito bhavati, tadesha slokah ॥ 5 ॥

Just as these rivers, seaward bound, when they reach the sea disappear and get their names and forms liquidated into a oneness with the sea and all is called the ocean, so also these 16 kalas that go towards the purusa disappear and their names and forms get destroyed and all is thereafter experienced as purusa alone. He becomes without parts and immortal. On this there is a verse. [Chapter VI – Verse 5]

- Ego – centric concept rises out of the identification of the self with the kalas and ultimately disappears when it turns inwards towards its real nature away from the false identifications with the kalas.
- Kalas start the inward flow instead of outward flow.
- **Example :**

Rivers merge into ocean. Ego centre merges into Purusa and becomes one with him.

## Mundak Upanishad :

यथा नद्यः स्यन्दमानाः समुद्रेऽ स्तं गच्छन्ति नामरूपे विहाय ।  
तथा विद्वान् नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥ ८ ॥

Yatha nadyah syanda-manah samudre-stam gacchanti nama-rupe vihaya,  
tatha vidvan nama-rupat vimuktah parat-param purusam-upaiti divyam ॥ 8 ॥

As flowing rivers get themselves disappeared in the ocean losing their special names and distinct forms, so the wise man free from all his identifications with names and forms goes unto the highest of the high – the Supreme Divinity. [III – II – 8]

- From the Purusa rise the ego centres and flowing through the 16 Kalas come back to the Purusa, the source of all energy, dynamism and life. This is the end of the mortal at the portals of his own self discovery.
- **Example :**  
Vicious snake disappears at the sight of reality of rope.
- 16 Kalas merge at the discovery of the reality of Purusa.
- Why should I merge with Purusa?
- Religion is meant for those who have come to observe life with a scientific detachment and have come to experience the hollowness of it and are struggling to get out of the pain.
- He becomes partless whole and immortal.
- Mortality is destiny of finite. It lasts as long as we identify with matter.
- Moment to moment we experience the incessant death produced by the spirit of change.

## Verse 6 :

अरा इव रथनाभौ कला यस्मिन्प्रतिष्ठिताः ।  
तं वेध्यं पुरुषं वेद यथ मा वो मृत्युः परिव्यथा इति ॥ ६॥

Araa iva rathanaabhou kalaa yasmin pratishthitaah  
tam vedyam purusham veda yathaa maa vo mrityuh parivyathaa iti II 6 II

Know that purusa who ought to be known, in whom the kalas are centred like the spokes in the nave of a wheel.. In order that death may not harm you. [Chapter VI – Verse 6]

Purusa	16 Kalas	Rim
<ul style="list-style-type: none"> <li>- <b>Central hub (Mundak Upanishad II – II – 6]</b></li> <li>- Without hub, spokes lose their tension and wheel gets crooked and collapses.</li> <li>- Purusa is core of Individual</li> <li>- Life spark in man</li> <li>- Surrender to narayana who is the axle.</li> <li>- Know the Purusa and get out of finitude and fear of death.</li> </ul>	<ul style="list-style-type: none"> <li>- Spokes</li> <li>- Depend on Purusha</li> <li>- 16 Kalas rise and extend to the Rim of Cosmos.</li> <li>- We live on the circumference of rim and refuse to come to Narayana and lean on the world for security.</li> <li>- World of Joy &amp; sorrow, success + failure, peace and agitation is delusion created by the Rays of the Kalas clashing and colliding among themselves.</li> <li>- World of plurality is 16 beams of lights from the Purusa, shooting outside, to be enjoyed from a distance.</li> <li>- It is a delusory and false ego – created world of plurality.</li> </ul>	<ul style="list-style-type: none"> <li>- Gets strength &amp; capacity from spokes</li> <li>- Cosmos of thoughts, ideas, things, beings give strength to the Jiva.</li> </ul>

## Mundak Upanishad :

अरा इव रथनाभौ संहता यत्र नाड्यः ।  
 स एषोऽन्तश्चरते बहुधा जायमानः ।  
 ओमित्येवं ध्यायथ आत्मानं  
 स्वस्ति वः पाराय तमसः परस्तात् ॥ ६ ॥

**Ara iva ratha-nabhau samhata yatra nadyah**  
**sa esho-'ntas-carate bahudha jaya-manah,**  
**Om-ityevam dhyayatha atmanam**  
**Svasti vah paraya tamasah parastat**

Where all the nerves meet like the spokes of a chariot wheel in the hub, there within the heart He moves, becoming manifold. Meditate on that Self as Om. Godspeed to you in crossing to the farther shores beyond darkness. [II – II – 6]

- Our life is not an empty dream, it not an idle holiday. It has a great purpose and greater meaning than making and eating food.
- The purpose of life is to rediscover our “self” to be the lord of all Lords, the central purusa in the entire play of reflections (Bimbas).

### Verse 7 :

तान् होवाचैतावदेवाहमेतत् परं ब्रह्म वेद ।  
नातः परमस्तीति ॥ ७ ॥

Taan hovaacha-e-taavad-eva-aham-etat param brahma veda  
na-atah paramasti, iti ॥ 7 ॥

Then Pippalada said to them, “This much alone do I know, the highest of the Brahman ; there is nothing higher than this”. [Chapter VI – Verse 7]

### Pipalada Concludes :

- “This much alone I know of this highest, there is nothing, higher than this”.
- To know the Atman purusa is to know the seat of life in us and to realise at once the all pervading reality, eternal, immortal ever shining in its infinite beauty.
- To awaken to this transcendental super concious state of pure awareness is supermanhood, the supreme goal of natures evolutionary scheme.

## Verse 8 :

ते तमर्चयन्तस्त्वं हि नः पिता योऽस्माकमविद्यायाः  
परं परं तारयसीति । नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥ ८॥

Te tam-archayantah tvam hi nah pitaa yo asmaakam avidyaayaah  
param paaram taarayaseeti, namah parama-rishibhyo nama parama rishibhyah ॥ 8 ॥

They, worshipping him, said, “Thou art our father who helps us to go across the ocean of our thick ignorance. Salutations to the highest Rishis (rsis)! Salutations to the highest Rishis (risi)!! [Chapter VI – Verse 8]

## 6 Students conclude :

- Brahma – Vidya guru “Thou art our father”.
- To realise ones own real nature the self, is really to be born again.

## Summary of Questions & Answers

Chapter	Question	Answer
1)	What is the fundamental factor in the world of objects?	<ul style="list-style-type: none"> <li>- Prajapati is the fundamental factor, creator, who himself became matter and energy.</li> <li>- They embrace each other and provide us the vital world of plurality</li> </ul>
2)	What are the fundamental factors in the Body structure?	<ul style="list-style-type: none"> <li>- Body is Maintained by sense organs and they are made efficient by Prana.</li> </ul>
3)	From where is ego born?	<ul style="list-style-type: none"> <li>- Ego is reflection in the mind born like a shadow when it is in the presence of Atma.</li> </ul>
	How does the ego leave the body?	<ul style="list-style-type: none"> <li>- By force of Udana (Pranic Energy)</li> </ul>
	How does the ego support external things and things related to body within?	<ul style="list-style-type: none"> <li>- Through Prana, Apana, Samana, Vyana, Udana</li> </ul>

## Summary of Questions & Answers

Chapter	Question	Answer
4)	How Ego centre functions in man in deep sleep?	- Swamped in ignorance Avarna Shakti of Maya.
	On what does waker, dreamer, sleeper depend on?	- Depend on Atma
	Which organs sleep in man?	- Organ of knowledge, action, mind
	Which organ is awake in him?	- 5 Pranas (Biological functions)
	Which devata sees the Dream?	- “Teijasa” – Ego identified with mind
	On which do all depend on?	- Witness / Sakshi
5)	To what world does he go who among men, meditates on Aum until death?	- Brahma loka by Krama Mukti
6)	Where is the Purusha with 16 parts located?	- In the Atma which is located in the intellect, heart.

## Chapter 1 – Verse 4

तस्मै स होवाच प्रजाकामो वै प्रजापतिः  
स तपोऽतप्यत स तपस्तप्त्वा स मिथुनमुत्पादयते ।  
रयिं च प्रणं चेत्येतौ मे बहुधा प्रजाः करिष्यत इति ॥ ४ ॥

Tasmai sa hovaacha, prajaakaamo vai Prajaapatihi,  
Sa tapotapyata ; Sa tapastaptvaa Sa mithunamutpaadayate  
Rayim cha Praanam chetietau me bahudhaa prajaah karishyata iti II 4 II

He replied, “Prajapati, the Lord of the Creatures, decided to perform penance and having performed penance, he created a pair-matter (Rayi) and Energy (Prana), thinking that together they would, between them, produce creatures in many ways.” [ 1 – 4 ]



## Chapter 2 – Verse 5

एषोऽग्निस्तपत्येष सूर्य एष पर्जन्यो मघवानेष वायुरेष  
पृथिवी रयिर्देवः सदसच्चामृतं च यत् ॥ ५ ॥

**Esho-gnistapatyesha soorya esha parjanya maghavaanesha vaayuresha  
prithivee rayir devah sadasacchaamritam cha yat ॥ 5 ॥**

As the fire, prana, life, burns. As the sun, life shines. As the clouds, life rains.  
As Indra, the prana rules. It is the wind ; it is the earth ; it is the Moon, Deva.  
It is both that which has 'form' and that which is 'formless'. [II – 5]

### Chapter 3 – Verse 3

आत्मन एष प्राणो जायते ।

यथैषा पुरुषे छायायैतस्मिन्नेतदाततं मनोकृतेनायात्यस्मिञ्शरीरे ॥ ३ ॥

Amtmana esha praano jaayate

yathaisha purushe chchaya-etasmin-etadaatatam manokrtena-ayati-asmin-sarire ॥ 3 ॥

This Prana is born of the Atman. As shadow is born of the man, so is the Prana of the Self. By the action of the mind it enters into this body. [III – 3]

## Chapter 3 – Verse 6

हृदि ह्येष आत्मा ।

अत्रैतदेकशतं नाडीनं तासां शतं शतमेकैकस्या द्वासप्ततिर्द्वासप्ततिः  
प्रतिशाखानाडीसहस्राणि भवन्त्यासु व्यानश्चरति ॥ ६॥

Hridi hyesha aatmaa

atraitad-ekasatam naadeenaam, taasaam satam satam-ekaikasyaam dvaasaptatir-dvaasaptatih  
pratisakhaa-naadeesaharsaani bhavantyaasu vyaana-scharati || 6 ||

This Atman is in the heart. There, there are a hundred and one 'nerves'. Each of them has a hundred branches. Again, every one of these has seventy two thousand sub-branches. In these the Vyana moves. [III – 6]

### Chapter 3 – Verse 10

यच्चित्तस्तेनैष प्राणमायाति प्राणस्तेजसा युक्तः ।  
सहात्मना तथासङ्कल्पितं लोकं नयति ॥ १० ॥

**Yachitta-stenaisha praanam-aayaati prana-stejasa yuktah  
sahaatmanaa, yathaa sankalpitam lokam nayati ॥ 10 ॥**

Whatever be his thoughts, accordingly he attains the Prana, and the Prana, united with Udana, together with Jivatma, is led on to the world thought of.  
[III – 10]

## Chapter 4 – Verse 8

पृथिवी च पृथिवीमात्रा चापश्चापोमात्रा च तेजश्च  
तेजोमात्रा च वायुश्च वायुमात्रा चाकाशश्चाकाशमात्रा  
च चक्षुश्च द्रष्टव्यं च श्रोत्रं च श्रोतव्यं च ग्राणं च  
घ्रातव्यं च रसश्च रसयितव्यं च त्वक् स्पर्शयितव्यं च  
वाक् वक्तव्यं च हस्तौ चादातव्यं चोपस्थश्चानन्दयितव्यं  
च पायुश्च विसर्जयितव्यं च यादौ च गन्तव्यं च मनश्च  
मन्तव्यं च बुद्धिश्च बोद्धव्यं चाहङ्कारश्चाहङ्कर्तव्यं च  
चित्तं च चेतयितव्यं च तेजश्च विद्योतयितव्यं च प्राणश्च  
विद्यारयितव्यं च ॥ ८ ॥

Prithivee cha prithivee maatraa cha apascha-apomaatraa cha tejascha  
tejo maatra cha vaayuscha vaayu matraa cha aakaasa-schaakaasa maatraa  
cha chakshucha drashtavyam cha srotavyam cha ghraanam cha  
ghraatavyam cha rasam cha rasayitavyam cha tvak cha sparsayitavyam cha  
vaak cha vaktavyam cha hastau chaadaatavyam cha upasthascha aanandayitavyam  
cha paayusch visarjayitavyam cha paadau cha gantavya cha manascha  
mantavyam cha buddhischa boddhavyam cha ahankaaascha-ahamkartavyam cha  
chittam cha chetayitavyam cha tejascha vidyotayitavyam cha  
praanascha vidhaarayitavyam cha ॥ 8 ॥

The Earth and its subtle elements, the water and its subtle elements, the Akasa and its subtle elements, the eye and what can be seen, the ear and what can be heard, the nose and what can be smelt, taste and its objects, the hands and what can be grasped, the feet and what can be walked on, the organs of generation and what is to be enjoyed, the organs of excretion and what must be excreted, the mind and what must be thought of, the intellect and what must be determined, the egoism and its objects ; citta and its objects, the light and its objects, the Prana and everything supported by it – all these rest in the state of sleep like birds in their nest. [IV – 8]

## Chapter 4 – Verse 9

एष हि द्रष्ट स्पृष्टा श्रोता घ्राता रसयिता मन्ता  
बोद्धा कर्ता विज्ञानात्मा पुरुषः ।  
स परेऽक्षर आत्मनि सम्प्रतिष्ठते ॥ ९॥

**Esha hi drashtaa sprashtaa srotaa ghraataa rasayitaa mantaa  
boddhaa kartaa vijnaanaatmaa purushah  
sa pare-akshare aatmani sampratishthate ॥ 9 ॥**

That is the one who sees, feels, hears, smells, tastes, thinks, knows. He is the doer, the intelligent ego, the Purus. He dwells in the highest indestructible self. [IV – 9]

## Chapter 4 – Verse 10

परमेवाक्षरं प्रतिपद्यते स यो ह वै तदच्छायमशरीरम्लोहितं  
शुभ्रमक्षरं वेदयते यस्तु सोम्य ।  
स सर्वज्ञः सर्वो भवति । तदेष श्लोकः ॥ १० ॥

Param-eva-aksharam pratipadyate sa yo ha vai tad-achchhaayam-asareeram-alohitam  
subhramaksharam vadayate Yastu somya,  
sa sarvajnah sarvo bhavati ; todesha slokah II 10 II

One who, O Beloved, knows this Being which is without shadow, without body, without colour, which is pure and indestructible, becomes omniscient and becomes all; the Supreme, Indestructible Being he surely attains. For this, there is a mantra.  
[IV – 10]

## Chapter 4 – Verse 11

विज्ञानात्मा सह देवैश्च सर्वैः प्राणा भूतानि सम्प्रतिष्ठन्ति यत्र  
तदक्षरं वेदयते यस्तु सोम्य स सर्वज्ञः सर्वमेवाविवेशेति ॥ ११॥

**Vijnaanaatmaa saha devaischa sarvaih, praano bhootaani sampratishtathi yatra,  
tadksharam vedayate yastu somya, sa sarvajnah, sarvameva-avivesa iti || 11 ||**

O Beloved one, he who knows the imperishable Atman in whom rests the 'Knowing self (ego) with all the Devas, the Prana and the five elements, becomes omniscient and, indeed, enters (all) to become all. [IV – 11]



## Chapter 5 – Verse 7

ऋग्भिरेतं यजुर्भिरन्तरिक्षं सामभिर्यत् तत् कवयो वेदयन्ते ।

तमोङ्कारेणैवायतनेनान्वेति विद्वान् यत्तच्छान्तमजरममृतमभयं परं चेति ॥ ७॥

Rgbhir-etam yajurbhir-antariksham sa saamabhir-yattal-kavayo vedayante

tam-omkaarenenaiva-ayatanena-anveti vid'vaan, vattachchantam-ajaram-amritam-abhayam param cheti || 7 ||

Through the Rik (rk) – mantra devata he reaches this world, led by Yajur-mantra devata he reaches the world of the Manes, and guided by the Sama verses he reaches Brahmaloaka. By means of the syllable OM the wise one reaches also that which is quiet, undecaying, deathless, fearless and supreme. [V – 7]

## Chapter 6 – Verse 4

स प्राणमसृजत प्राणाच्छ्रद्धां खं वायुज्योतिरापः पृथिवीन्द्रियं मनः ।  
अन्नमन्नाद्वीर्यं तपो मन्त्राः कर्म लोका लोकेषु च नाम च ॥ ४॥

Sa praanam-asrijata, praanaat-sraddhaam kham vaayur-jyotir-aapah prithiveendriyam  
Mano-annam annaadveeryam, tapo mantraah karmalokalokeshu cha naama cha ॥ 4 ॥

He created the Prana. And from the Prana Faith, Akasa, Air, Fire, Water, Earth, the Senses, Mind, Food, Strength, Thought, Mantra, Karma, the World, and in the world the different names also. [VI – 4]

## Chapter 6 – Verse 6

अरा इव रथनाभौ कला यस्मिन्प्रतिष्ठिताः ।

तं वेध्यं पुरुषं वेद यथ मा वो मृत्युः परिव्यथा इति ॥ ६॥

**Araa iva rathanaabhau kalaa yasmin pratishtithaah**

**tam vedyam purusham veda yathaa maa vo mrityuh parivyathaa iti || 6 ||**

Know that purusa who ought to be known, in whom the kalas are centred like the spokes in the nave of a wheel.. In order that death may not harm you. [VI – 6]